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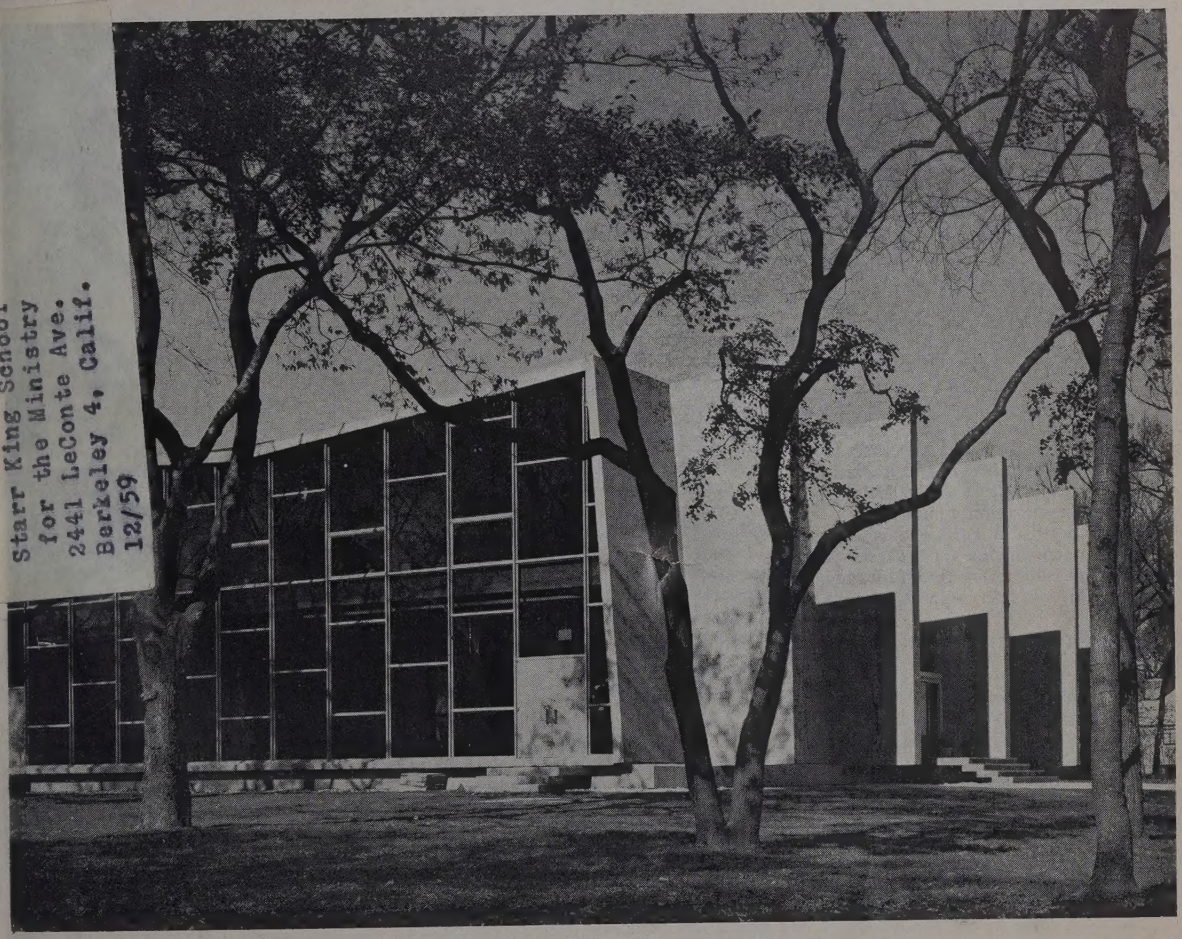

The Unitarian Church of Evanston, Illinois

WARLIKE WORDS WON'T WIN PEACE — By John Lofton

A FAITH FOR THE FEW? — By Peter H. Samsom

FICTION, AN ACCESS TO THE UNCONSCIOUS — By Simon Lesser

A LIGHT FROM THE PAST — FRANCIS BALAZS — By Vilma S. Harrington

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1959

OPEN FORUM

Writer fears reorganization proposal may increase rather than decrease duties of presidency of AUA

To the Register:

On October 11, 1958, incidental to other communications, Dr. Dana Greeley circulated to the Unitarian ministry a statement that he was unable to support recommendations concerning revision of the presidential office. These recommendations have been made by the special committee on reorganization appointed by the board of directors of the American Unitarian Association. It is fair to suppose that Dr. Greeley's statement, advanced with the weight of his position behind it, had the effect of predisposing the opinions of many against a report whose real contents were unknown to them.

As the executive of the AUA Dr. Greeley is required by resolution of the May 1958 meeting to circulate the findings of the reorganization committee to all member societies of the AUA. When that circulation is made, we shall have an opportunity to come to a reasoned conclusion independent of the opinion of others.

In the meantime, from what is known of the report, it would appear that far from decreasing the administrative duties of the presidency, the effect of the recommendations may well be to increase them. That is exactly contrary to the hopes and expectations of many of us who are concerned to end the administrative dilemma that exists in Boston. It is also contrary to the declared *intent* of the reorganization committee.

It is necessary that a great many individuals in the denomination have a serious understanding of the issues; the following thoughts are advanced in support of that purpose.

The leadership of the AUA has four main parts:

The board of directors, which is described in By-Law V-3a as having "charge of all business of the Association";

The executive committee, consisting of members of the board, which in effect (By-law VI-L) has all the powers of the board when the board is not meeting;

The moderator who (By-law V-4a) "shall preside at all meetings of the Association . . . (and) be an official representative of the Association in fraternal relations with other religious bodies;"

The President who is (By-law V-4b) "the chief executive officer of the Association . . . ex officio a member of the Executive Committee and of all departmental and standing committees except the Nominating Committee. It shall be his duty to correlate the work of all departments and agencies of the Association and to supervise its administrative activities."

In the course of years, questions have arisen concerning the relationship of the duties vested in the board to those vested in the president. These are not questions of theory alone, but arise practically out of the performance of office. For example, the losses incurred by Beacon Press have been attributed in large part to the lack of a clear channel of administrative accountability. Was it an "executive" matter coming under the eye of the president? Was it part of AUA "business" coming under the board?

The denomination is now launched on a vigorous expansion program (of which the $3,000,000-plus Development Fund is but an example) which will demand the best organization performance we can provide. It is hardly defensible that a board directed by by-laws to take charge of AUA business not have the administrative means to fulfill the charge. And if, in order to clarify the duty of the board, the executive function must be brought under the board's direction, it seems hardly appropriate that the great office of president be required to account in such a way for the performance of business. That is the dilemma.

The presidency is today a much larger office than the by-laws contemplated it to be. It has assimilated many of the ceremonial functions of the moderator; the demands on the president to show himself around the country — and, as we know already, around the world — are entirely natural, but they make it impossible for him to attend properly to administrative duties.

Moreover the office has hardly begun to fulfill its natural function in the field: the vital personal influence of the president is desired in our churches and fellowships; he is required on the campuses in the search for new ministers. He cannot be sought for these services if we know that business problems engross him. It is not even reasonable to expect that a president chosen first of all because of his great qualities of mind, heart, and leadership should moreover have the background and disposition for meticulous and objective administration.

Agencies that have studied the matter have seen the necessity to bring the administrative function of the presidency under some kind of regular control and review. Some proposals meet the problem by placing the president unequivocally under the review of the board. Others meet it by removing administrative matters from his office and placing them elsewhere. That is the intent of the model organizations suggested in the merger report. That is the *intent* of the reorganization committee report, although many of us believe it would accomplish an opposite purpose. It is apparently this *intent,* rather than the *substance* of the reorganization committee report, that Dr. Greeley opposes; and in doing so he opposes the judgment of informed people.

It is understood that the reorganization committee proposes that the president, who now is but one among equals in the board of directors of the AUA, shall in the future preside over the board. This can have no other result than to assimilate to the person of the AUA president not only the mandate he now exercises but also the mandate of the board.

It should be borne in mind that the AUA board meets only three times a year. Anyone who understands the processes of administration will see that a president who is not subject to the direction of the board, and at the same time chairs it, will dominate its business. The independent function of the executive committee will shrivel as the board, of which it is the delegate, diminishes in responsibility.

The new office of administrative director proposed by the reorganization committee, nominally reporting to a board that meets infrequently, will soon come to understand that the seat of decision is the president chairman. Such over-riding administrative and policy-making authority seated in one person is undesirable in the Unitarian polity and incapable of successful performance except in the personality of a management genius.

What we propose instead is:

1. A reaffirmation that the board and, in its absence, the executive committee have charge of AUA business.
2. The engagement of an executive director to report to the board and the executive committee, to perform the administrative duties now lodged in the presidency.

'EVERYMAN HAS A COMMISSION'

". . . What is good for the denomination, and how is it to be decided, and by whom?

"I hold that in our congregationally organized churches, sovereignty rests finally in the people — the members. Hence the members must judge — as in any other democracy. But democracy in organization is not license for the individual and chaos in general. It has a long tradition out of which have evolved rules and regulations governing the decision-making process by the group. Whether or not we are conscious of the faith and the principles underlying them, we all accept Robert's Rules of Order.

"Granted common acceptance of the authority implied here and upon which all democratic organization rests, not only is everyone equally entitled to hold an opinion on everything, he has a duty to have an opinion on everything of vital concern and to argue for it with those of contrary opinions. As Thomas Jefferson said: 'Everyman has a commission to admonish, exhort, convince another of error.'

"We are, then, children of the Socrates who said, 'No greater misfortune could happen to anyone than that of developing a dislike for an argument,' and added that therefore 'misology' is as bad or worse than 'misanthropy.' This free denomination . . . will be dead if and when universal agreement on issues, or even failure to speak up when we differ, come to prevail."

SIDNEY E. MEAD

3. The increase of the president's function by incorporating into it the duties of the moderator, and the president's release for service in the field: the regions, the churches, the fellowships, the departments, the schools, the boards and committees where his influence should be pervasive. That such a tremendous role is dismissed as merely "titular" hardly requires serious reply.

It is astonishing to hear such proposals called "anti-democratic." Is it undemocratic to vest AUA affairs in more than twenty freely elected directors and in a committee of their delegates rather than in one man?

It is equally astonishing to hear that this is a proposal of "big business." Should we allow such debating words, unaccompanied by thoughtful argument, to render us incapable of orderly government of our affairs?

There is no pride of authorship for the proposals stated here. If there are better proposals, bring them forward.

It would be particularly desirable if the board of directors of the AUA would state to the denomination its recommendation of what it conceives to be an effective structure. But a full and responsible debate should be held, free of catchwords and emotional language, and an intelligent resolution reached by an informed denomination.

In any event, the essence of the proposals stated here will come before the May 1959 meeting, and those of us who have come to this position solicit the interest and support of others throughout the country. — E. STANLEY GOLDMAN, *Plainfield, N. J.*

EDITOR'S NOTE: *A report to member organizations of the AUA on the findings of the special committee on reorganization was approved December 8, 1958, by the AUA executive committee, but was not available for the February* Register.

No real opprobrium in being termed atheist

To the Register:

Dr. Gardner Williams, in his editorial on "God" in the October *Register,* seems to be confused about atheism.

He first states that most religious people "commonly think of atheism as a repudiation of standards and ideals of proper conduct." This is undoubtedly true, although not justified, as atheism is an intellectual position about God and conduct is action. The confusion comes from the common assumption that a belief in God and religion is necessary for moral conduct. That this is false can be proved by penitentiary statistics, which show that the number of criminals are in direct proportion to religious orthodoxy and that Unitarians and atheists are practically *nil.*

Dr. Williams goes on to state that "even honest and ruggedly defiant humanists, if they are socially adjusted, seldom call themselves atheists." But there is not reason why they should not, except for possible social ostracism. . . . His greatest confusion comes when he states: "godless, perhaps, but not atheists; though, of course, in the primitive, supernaturalistic sense, they really are godless atheists." I repeat, if they are godless they are atheists, and to speak of "godless atheists" is to commit tautology.

Dr. Williams then states: "The standard, ideal, or principle of the highest good, properly called God, . . . is an abstract potential. It is never actualized. It never exists except when expressed as an idea in somebody's mind. . . . In George Santayana's terminology, it is an essence." What does he mean by *"properly* called God"? Does he mean *sometimes?* Certainly this is no definition of a theistic God! But he goes on to say it never exists, which surely makes him godless and therefore an atheist.

But how can Santayana call it an *essence?* What is an essence of nothing? To call man's highest good "God" is a misuse of terms. It does not discredit man's highest good to call it just that and not give it a name which throughout all history has meant something else.

There is no real opprobrium in the words atheist or atheism. However, one can be an atheist *plus* — plus all the human qualities which make for man's highest good. — SHERMAN D. WAKEFIELD, *New York, N. Y.*

To the Register:

Gardner Williams' editorial titled "God" in the October *Register* offers a liberal religious thinker a satisfactory way out of difficulties that may arise in his personal, professional, or business life. This individual can be a theist in the sense suggested by Dr. Williams.

A religious liberal may feel that for him to use the word God makes him a hypocrite, thus undermining his self-respect and personal integrity. However, on the other hand, on certain occasions, for him not to use this term, i.e., God, might make him suspect of being an atheist.

By accepting consciously the definition of God as advanced by Williams, one can stand openly for right thinking and right moral conduct by having made God in his own mind mean social-mindedness. No good man wants to be considered anti-social. He wants to be social, and work for man's highest good.

It seems to follow that a person so defining the term God can, if and when the occasion demands, utter a prayer of aspiration to God. In doing this act he may inspire himself and others to be more wholly social-minded, and thus do something that will cause him and some others to lead a more satisfying life in the long run. Therefore, it appears that belief in God is central to one's best efforts towards a better world for himself and others. The religious liberal can conscientiously aspire (pray) that the future will be more satisfying and rewarding for him and others of good will and discernment. — J. A. WELLS, *Seneca, Mo.*

Acid test for Unitarians: personal responsibility

To the Register:

Unitarians are constantly being reminded by their speakers and writers of their unresponsiveness to financial appeals.

I should like to make the following observation in this connection:

(Continued on page 31)

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

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COVER: The new, modern building of the Unitarian Church of Evanston, Illinois, dedicated in October, is one of numerous new Unitarian churches and church additions constructed in the last two years. Photograph is by Glenn E. Dahlby. (Story on page 24.)

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EDITORIALS

Editorials express the opinions of the individual editorial writers

RESPONSIBILITY

Rational beings are morally and legally responsible for their free voluntary actions. That is, organized society and various individuals have an interest in holding such beings responsible for what they do. Responsible means answerable or accountable. If one seems to have acted anti-socially, if he appears to have robbed a bank and shot a teller, then the people (individuals) who make up society, through their individual representatives (police, judges, jurymen, prison guards, and executioners) try to catch him and hold him accountable. There is a trial, and if the evidence convinces judge and jury of his guilt, punishment is inflicted, which in no way cancels the evil of the culprit's felonious act. Once an evil is done, nothing can wipe it out or make it right for those to whom it is evil.

Retribution is supposed rather to help prevent or deter the culprit and others from doing such a thing again.

There is no moral or legal responsibility without free-will, and none without reason, because only an individual's free acts can be guided by his reason. This is the practical reason which controls behavior so as to attain good (satisfactory) ends such as social status, and to avoid unsatisfactory ends such as disgrace, incarceration, execution, or other disasterous eventualities. Publicized lawful retribution for a crime makes it clear that all such felons will be penalized if the constabulary can catch them. This should, in some measure, deter rational beings from freely willing similar felonious activities.

A lunatic, because he lacks reason, is not legally or morally responsible. He is restrained in as kindly a manner as possible, but not punished. Punishment will not deter the insane. There are degrees of responsibility according to an organism's degrees of reasoning power. If a dog makes a mess in the living room, he may be rational enough to learn, by getting a whipping, not to do it again. But if he bites a child, he is killed to prevent a repetition. There is no idea of punishment in this because it will not deter either him or other dogs. They are not rational enough. A baby can be deterred from some minor anti-social acts by mild chastisement; but if a three-year-old shoots someone with a pistol, only his parents are responsible for letting him get hold of it.

The purpose of legal punishment is to correct the intent or free-will of the law-breaker. If the driver of an automobile kills someone negligently, he was not sufficiently intent upon avoiding the homicide. He has committed manslaughter. If he is malicious and does it intentionally, it is murder. If he is neither negligent nor malicious he is, according to the law of all civilized countries, not guilty, no matter how many people he has killed. The penalty for murder is heavier, but in both cases its purpose is, by means of reason, to correct a defect in the culprit's free-will and in that of others who may be similarly inclined. If neither negligence nor malice are present, his will is not defective, and punishment is out of order.

Punishment exists primarily to satisfy the various major interests of the people who inflict it (see *Unitarian Register,* February, 1958, page 4). By deterrence it tends to protect their life and property. It also satisfies the sadistic vindictiveness which nice people feel against brutal criminals. And it helps to prevent lawless personal retaliation by the relatives of the victim. Due to original sin, no institution can maintain itself without punishments.

The causal pre-determinism of all man's free-will is wholly irrelevant to his moral and legal responsibility (see *Unitarian Register,* June, 1958, pages 4, 31). Criminals are victims of heredity and bad social conditions which create (cause) their free evil wills. But society must penalize them in order to protect itself. The human body generates poisons in the normal metabolism of healthy living, which it must eliminate in order to survive. Society also generates human organisms who poison it, and whom it must restrain, eliminate, or regenerate morally through psychiatry.

But if we could make our economic and political institutions more just and our family life more wholesome, it would not necessarily create these anti-social individuals who poison its organic functioning.

GARDNER WILLIAMS

ONE SEX PROBLEM SOLVED

Genet, the *New Yorker's* Paris correspondent, informs us that the sex of the automobile has been definitely settled by the *Academie Francaise;* it will be masculine. We can see the sense of this and concur happily, though the academy did not give any reasons.

We have never understood the spurious sex attributed to words in some of the languages with which we have had passing contact, and have been led to suppose that this was not something that one could understand. It is nevertheless something which our Anglo-Saxon has always felt should be regularized, and we applaud any move toward a logic of gender.

Our recollection of the gender of this and that French noun would be sparse at this stage of our development — long years after any threat of a French exam. We should hardly get beyond book and house.

House is *la maison.* This is as it should be. Automobile should be masculine; house feminine. We are fresh from an excursion through a report on the Women's Conference on Housing held recently in Washington. Men may have something to do with houses, but they unquestionably belong to the female, just as women may have something to do with automobiles, but they belong to the male.

Men have made what may be major incursions on the American home, and the contemporary dwelling has an inclination to look a bit like their automobiles: bright, shiny, open, and loaded with push buttons. Women have accepted these masculine assaults, but we have never supposed for a moment that they capitulated. In the housing conference they declared their opinion, for example, in favor of space over appliances. They are also willing to close the fish bowl up a bit, shut off the kitchen so it will not be seen from the living room, confine the adults in a protected area of their own, and put the picture window in back where it can be used for looking out rather than looking in. All of which only goes to prove that whether she wears the pants around the house, she does wear the skirt.

The truly masculine automobile is, of course, the pickup truck. We live in a community for a time each year where this is obviously so. Cars which are not pickup trucks begin to look more and more like them as they age; paint loses its color, upholstery gives way before boxes, bags, tools, fishing tackle, and grease, and the motor begins to sound like that of a truck.

Our chrome and gadget city automobiles show the influence of the feminine or else the incurably romantic in the male. Foreign automobiles are somewhat different. We have never been sure about them. We are glad the French have decided they are masculine.

THADDEUS B. CLARK

DRUGSTORE 'FACTS'

The other day, in one of our excursions through the drug store, we saw a thick volume titled *The Basic Everyday Encyclopedia.* We need an encyclopedia almost every day (particularly when we're trying to solve Double-Crostics), and we looked at it. It promised "facts at your fingertips," and a number of other advantages which we've forgotten. It sold for one dollar, about as much as we could afford for an encyclopedia.

We've needed something more up-to-date than the eleventh-edition *Encyclopaedia Britannica,* which is not much good for anything after 1914.

We looked up William Ellery Channing, the great Unitarian minister. And there he was, with eight lines of biography. Channing, it said, was an abolitionist.

We stopped right there. Channing wasn't really an abolitionist; he was and he wasn't. He agreed with the abolitionists when they wanted to abolish slavery, but he disagreed with their forming an organization and he disagreed with their occasional use of force. His biographers spend whole chapters explaining his playing footsie with abolitionism, usually concluding that he should not really be considered one of them.

But our "handy, inexpensive, up-to-date" encyclopedia didn't have room to tell us this. In their effort to put "facts at your fingertips," its editors put some non-facts there, too. Maybe they figure that we don't really want facts as much as we want the feeling of having facts.

When we got home, we looked up Channing in our old eleventh-edition *Britannica.* There were two pages devoted to him, on one of which was this sentence: "He declined to identify himself with the Abolitionists, whose motto was 'Immediate Emancipation' and whose passionate agitation he thought unsuited to the work they were attempting."

Not handy. Not up-to-date. Not cheap. Just accurate.

JOHN M. MORRIS

FRANKLY SPEAKING

THE VISION THAT LURES US ON

A new Essex Hall, more commodious and artistic alike, and far better adapted to modern needs than the building which it replaces, or which was destroyed by enemy action during the Second World War, was dedicated October 25 on the same site on which the first Unitarian service on British soil was held in London in 1774.

Four of us constituted a deputation to England for this occasion — Judge Lawrence G. Brooks, the Rev. Walter D. Kring, the Rev. Ernest W. Kuebler and I — and we agreed in our appraisal of the significance of this achievement for our British friends, not only for its practical value, its present and expandable facilities, but also as a symbol to signalize the potential strength, and to stimulate the hopes, of the Unitarians of the British Isles and of the Commonwealth of Nations. We gathered inspiration from many appointments while we were abroad, but particularly from the impressive and appropriate initial exercises in the reconstructed headquarters edifice.

Frankly speaking, however, my mind had to draw an analogy. The symbolism of Essex Hall, as it is being repeated in a number of local communities in England, is being duplicated literally every week in America, and in every part of America. It has been my privilege in the last six weeks, as of this writing, in addition to other church visits, to attend nine services where building needs or accomplishments were being celebrated.

In Palo Alto, it was a most attractive entirely new modernistic plant, spread out and yet compact, and for the moment, at least, adequate to a great and growing church, only a decade old in its present organization. In Youngstown, it was a new and ample house, purchased across the street from the meeting house itself, to be used for additional church school space and as a parish house and to be known as Schweitzer House. In Oklahoma City, it was renovated rooms and a new wing for the beautiful colonial church that has appeared even hitherto to be so suitable in its impressive city triangle, so that now Unitarians there have an Eliot House and a Jefferson Room and a Von Stilli Chapel.

In Evanston, Illinois, it was a high-vaulted concrete and glass building, with a majestic auditorium, second level offices, and large basement classrooms; both morning and afternoon services had capacity congregations. In Greenfield, Massachusetts, it was an extensively renovated combination of parish rooms and church school facilities, with a new and lovely worship center. In New Haven, Connecticut, it was a campaign dinner with one-third of the money already in hand, and an evident determination to erect a building of its own for this very young but thriving church in a great university center. In Ithaca, New York, it was a campaign dinner again, not for a main edifice, but for a better parish house, and a parsonage besides; again the church school is too big for the old facilities. In Duxbury, Massachusetts, it was a new, very large, and very beautiful parish house (to be known as the Elder Brewster Parish House), including a chapel, a parlor, religious education rooms, and a large assembly hall, all adjoining the ancient auditorium, eloquent in its simplicity, that seats 800 persons. In Sanford, Maine, it was the re-dedication of a building recently renovated, but erected originally forty years ago, a building that has been of singular influence in a unique town, and that is bulging with activity today.

Everywhere one goes, the enthusiasm runs high. And these buildings are indicative of strength and stability. We rejoice in their construction and what they mean for our entire movement, locally and continentally.

But I have to recall that Abraham went out, not knowing whither he went, and like Jabal he was the father of such as dwell in tents. I have to remember that the son of man had not where to lay his head. I cannot forget that Elder Brewster and the settlers of Plymouth left their security in Scrooby and Leyden, and were pilgrims without a place of worship when they stepped onto Plymouth Rock to found a free nation and a new world. And I am compelled to suggest upon occasion that spiritually speaking we must be nomads still. It is the vision that lures us on that is even more important than the roof under which we gather.

If we are making honest progress, it must be on the frontiers of faith and of knowledge and of the application of religion to life. Our greatest achievement will not be in terms of bricks and stones, but in the form of a profounder unity among us, and a brighter goal before us, and a more sacrificial dedication within us.

DANA McLEAN GREELEY

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

OUTER AND INNER SPACE

What is known I strip away,
I launch all men and women forward with me into the Unknown.

Walt Whitman

Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily we reflect upon them: the starry heavens above and the moral law within.

Immanuel Kant

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Deuteronomy

Man is a reed, but he is a thinking reed.

Our dignity consists in thought. By it we must elevate ourselves, and not by space and time which we cannot fill. Let us endeavor then to think well; this is the principle of morality. It is not from space that I must seek my dignity, but from the government of my thought.

Blaise Pascal

How exquisitely
The external world is fitted to the mind.

John Keats

It is a magnificent universe in which to play a part, however humble. We are actors in a great cosmic play where the performers include the atom, the galaxies, and the eternal intangibles.

Harlow Shapley

How noble is the power which standeth above Time, and is without Space!

Meister Eckhart

He makes the inner and the outer worlds to be indivisibly one.

Go where you will, to Benares or to Mathura, if you do not find your soul the world is unreal to you.

Kabir

Heaven is as nigh down as up, and up as down; behind as before, before as behind, one side as other. Insomuch, that whoso has a true desire to be at heaven, then that same time he were in heaven. For the high and the next way thither is run by desires, and not by paces of feet.

The Cloud of Unknowing

If there were no search for God, the heavens themselves would not be revolving.

Meister Eckhart

The Healing of the Breach

Preparation for the healing of the breach in man's mastery of outer and inner space is a primary task of our time and central mission of education.

This re-orientation of education would mean emphasis on the meaning of persons in their unique inner space comparable to that now given to the measuring of common objects in outer space.

It would mean as much radical research in the motivation and meaning of morality as we now give to the mastery and possession of materials.

It would mean the weaning of the mind from its hypnotic fascination with bigness and masses born of preoccupation with outer space, and the cultivation of a new regard for the spacious interior integrity of the smallest domain of personal responsibility.

It would mean creating a new climate of moral adventure and daring in human affairs to match the excitement of missions to the moon.

It would mean the same disciplines of discovery, the same openness to public review, the same confidence in the vitality of truth in the moral sphere as we now give to the mathematical.

It would mean the same patience with the slow and secret unfolding of moral selfhood, the same delicate care in the launching of life, as we now give the launching of a missile.

It would mean cultivating the sense of mingled desperation and hope in every effort to link man with man and nation with nation that now qualifies every effort to link earth with outer space.

It would mean, finally, courage to put our money where our talk is, to begin to pay for what we preach.

By now, we should know that there can be no significant human life, liberty, or the pursuit of happiness without the conquest of inner space. It may not be long before we have a missile circling the moon. How much longer can we afford to wait for human community to circle the earth?

Glenn Olds

Prayer

May the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord my rock and my redeemer.

Create in me a clean heart, O God,
and renew a right spirit within me.

Give me beauty in the inward soul;
and may the inward and the outward man be at one.

Warlike words won't win peace

Common survival rather than national interest must become object of negotiations

By JOHN LOFTON

In interpreting the official allied attitude toward World War II, Walter Lippmann wrote (in *The Public Philosophy*) recently: "The war could be popular only if the enemy was altogether evil and the Allies were nearly perfect. This mixture of envenomed hatred and furious righteousness made a public opinion which would not tolerate the compromises that durable settlements demand."

Unfortunately, this means of nurturing public support of actual hostilities has been carried over into the period of uneasy peace between East and West. East-West diplomacy is being conducted with verbal devices that are better suited to military conflict than to peaceful accommodation. This is true despite an ever-widening recognition that another world-wide resort to arms would threaten the future of humanity.

Even if their government is oblivious to the new order of thinking that modern weapons demand, more and more private citizens are coming to realize that hope lies only in controlled disarmament. Attempts to achieve a monitored cessation of nuclear tests and to devise a system to prevent surprise attack are essential preludes to an over-all disarmament effort. And yet in these fields, as in others, mutual recriminations have poisoned the international political climate necessary to a meeting of minds.

Neither nation entirely innocent

Neither the Soviet Union nor the United States can pretend that in its relations with the other it has been, for any length of time, entirely innocent of verbal aggression. The classic Communist pledge to overthrow the capitalist system has been widely publicized. The modern statement of this objective is Khrushchev's prediction that the Soviet system will "bury" that of the West.

But if Soviet verbal assaults against the West have been many and painful, the barrage of harsh words has not been one-sided. At the end of World War I, Winston Churchill urged the strangulation of the Communist baby in its crib. For seventeen years the United States refused to recognize the new Soviet state, and hostile American references to the Soviet Union were in keeping with the policy of non-recognition.

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In the dozen years since the end of World War II, more than one supposedly responsible person in the United States has suggested a "preventive war" against Russia — a war in which, by striking first and without warning, the United States would conquer its antagonist and so, once and for all, end the Soviet military threat against itself. The Winter, 1947, issue of the United States Air Force's *Air University Quarterly Review* carried an article purporting to prove on constitutional grounds that the President legally could authorize a surprise attack against Russia. Adding emphasis to such comments were Western voices proclaiming from time to time that a few atom bombs dropped on the Kremlin would dispose of our troubles.

Winston Churchill said August 11, 1950, that "Use of this weapon [the atomic bomb] would shake the foundations of the Soviet regime. . . . The breakdown of communications and centralized control might well enable the brave Russian peoples to free themselves."

In 1951, *Collier's* magazine devoted an entire issue to a "Preview of the War We Do Not Want." Wanted or not, the prospect envisaged was a conquered Russia depicted by means of an American M.P. superimposed on a map of occupied Soviet territory.

The August 24, 1954, issue of *Look* magazine carried an article by William C. Bullitt, former American ambassador to Russia, in which the former diplomat proposed a nuclear bomb attack against Red China. He continued: "Our alternatives are either to reply to the next Communist aggression by dropping our bombs on the Soviet Union or to await a Soviet H-bomb attack, knowing that we shall wait ourselves to death."

The various Western war calls, of course, were not uttered in a vacuum. Communist machinations in Greece, the Soviet coup in Czechoslovakia, and Russian aid for the aggression-bent North Koreans all contributed toward the alarm of the West. Later Western apprehensions were revived by the post-Stalin Soviet intervention in Hungary. But as reprehensible as such Red activities were, they do not explain the shrill nature of the response. For the Soviet sallies represented no radical departure from the traditional game of power politics which great states, including non-Communist ones, play to maintain their spheres of influence.

Russia's moves in the postwar era were aimed at securing friendly governments on its geographical periphery. Though ruthlessly carried out, they were not substantially different from some high-handed United States interventions in Latin America during an earlier era. President Theodore Roosevelt acknowledged that he "took Panama" from Colombia. American Marines shot more than two thousand Haitians in forcing their island into line with American national interests. And, more recently, the ousting of a Communist regime in Guatemala was not accomplished without some devious United States assistance.

Soviet military challenge unlikely

Why, then, have Soviet words and actions aroused extreme fears and provocative statements in the West? The Western reaction usually is explained in terms of the conspiratorial character of the antagonist and the ever-present vision of Communist world revolution. Yet Russia, for all its power and its plotting, has not been able to establish a Communist regime without the military support of the Red Army.

Now, with the Damoclean sword of nuclear war threatening human extinction, there is reason to believe that the

Russians have given up any idea of extending their system by any major military adventure. No less an authority than Allen Dulles of the Central Intelligence Agency has said that the principal Soviet challenge of the future will not be military, but economic.

This is not to suggest that Russia has abandoned world ambitions for Communism any more than the United States has abandoned world hopes for American institutions. Russians, like other human beings, however, are able to learn from experience and to adapt their methods to the situation confronting them. Despite the tendency of some Americans to regard Russians as so many robots inexorably guided through life by the teachings of Marxism-Leninism, the Soviet people are not automatons. Communists are capable of reasoning, though the process is not likely to be induced by boasts of American H-bomb power accompanied by threats to use it.

"Much the same human reactions"

George S. Franklin, Jr., Russian-speaking executive director of the Council on Foreign Relations, summed up his impressions of the Russian people after a recent unsupervised extended tour of the Soviet Union. Writing in *The New York Times Magazine,* he said he was certain that the Russian people on a vast number of questions have "much the same human reactions as we do." He expressed the view that the Russians are against war but are concerned about American bases surrounding their country and are visibly relieved when told that the American people are also against war.

Mr. Franklin also observed: "If the people of Russia held the same ideas of world domination as those we believe their Government holds, there would be little hope of our ever reaching an accommodation. But, in my opinion, the vast majority of Soviet citizens is not greatly interested in world domination — certainly not in achieving it by force — and there is a good possibility the Russian people will gradually influence their Government in a more 'live and let live' direction."

The viewpoint of the Russian people is influenced, of course, by their government's propaganda. But that propaganda couldn't be as effective as it is if it were not aided and given the color of authenticity by warlike statements emanating from American sources. Adding to the difficulty is the probability that Soviet leaders actually believe some of the blustering American declarations they read and hear about.

However much the war cries of American hot-heads may be repudiated by other Americans, the Russians are not likely to pay much attention to the disclaimers — particularly when official sources make little effort to stress our peaceful intentions.

A nation such as the Soviet Union, which was born out of a revolutionary plot and which was assaulted in its infancy by fourteen outside powers (including the United States) and from within by twenty-two insurrectionary armies, has not been conditioned to look for peaceful motivations in its neighbors' behavior. Moreover, can leaders who are trained to be suspicious, who are largely isolated from the outside world, and who are not informed by a critical press be expected to analyze bellicose declarations against them and make allowances for the excesses of free speech in democracies?

IDEA POOL

When in 1820 Pope Pius VII decided that the Copernican system might be regarded as established, one would have thought that the long controversy concerning the motion of the earth was over. So it was, among the enlightened: but pure in heart fought on. — Bergen Evans, the Natural History of Nonsense. *A Vintage paperback (K64, $1.25); page 15.*

U. S. should make a special effort

Considering the obscurantist handicap under which the Russians operate, American diplomacy should be making a special effort to establish a channel of communication designed to avoid misinterpretation and to encourage a genuine diplomatic give and take.

In its dealings with the Soviet Union, the United States cannot afford to stand on a world platform of asserted moral superiority and demand that the Russians yield, call off the cold war, purge themselves of evil — or else. As objectionable as Soviet tyranny is, it is not likely to be cured by threats and diplomatic moralizing. On the contrary, such threats may intensify international distrust to the point that any relaxation of Soviet despotism becomes improbable.

Thinking Americans — even though convinced of the higher integrity of their own government — can realize that some of the actions and statements of the Soviet government may be prompted by real fear. Soviet leaders are human, even as American leaders are human. And, being human, they may be motivated by fear and pride as well as by ambition and lust for power. Where other human beings are concerned, let us not judge them by political and national coloration alone.

Russians, even as Americans, are influenced by a complex of factors: emotions and reason, heredity and environment, education and experience — including the experience of their contact with the leaders of other nations. When we admit that the Russians are not entirely satanic any more than Americans are wholly angelic, we may be able to appreciate that the road to negotiations with the Russians is not impassable.

The alternative is unthinkable

The warnings of peril which we have had should be enough to indicate that the alternative to negotiation and to some kind of peaceful accommodation between America and Russia is unthinkable for both powers. America today has the theoretical capability of wiping out forty to fifty times over every one of sixty to one hundred prime Soviet targets. Although Soviet defenses would partly invalidate the theory in an actual attack, the Strategic Air Command nevertheless estimates that it could deliver a knockout blow.

From the obverse point of view, Dr. Ellis A. Johnson of the Johns Hopkins University Operations Analysis Office (which does studies for the Army) believes that the Soviet Union now has the theoretical capability of mounting a combined attack by piloted planes, by missiles launched from disguised merchantmen, and by nuclear sabotage that would crush the United States. While this theory, too, is partly offset by the near miracle of timing that would be required for maximum effectiveness of such an assault, the United States still could be devastated.

Civil Defense Administrator Val Peterson told a House Government Operations committee early in 1957 that a surprise enemy attack would kill fifty per cent of the American people (eighty-five million persons) regardless of whether they had bomb shelters. Later the same year, Charles Shafer, a Weather Bureau meteorologist on assignment to the Civil Defense Administration, gave another congressional group a similar estimate of fatal casualties and added that there would be twenty-four million non-fatal casualties resulting from an attack with 250 thermonuclear bombs (the equivalent of 2.5 billion tons of TNT). Such figures mean that responsible United States officials envision the death or crippling of sixty-four per cent of the American people within a few hours if all-out atomic war should break out.

Those who survived the initial carnage would face unimaginable chaos, privation and suffering. Mr. Peterson has said that it is "entirely possible" that atomic bombing would make it impossible ever to re-enter some American cities.

Someone must find a way to break present preoccupation with national suicide

In his testimony before the House Government Operations sub-committee, the civil defense administrator said his agency's city-evacuation plans would be "out the window" as soon as the intercontinental ballistic missile is added to the world's arsenals. (Both the United States and Russia are expected to have atomically-armed 5,500-mile range ICBMs in operational readiness between 1959 and 1961.) The Rand Corporation, a nonprofit civilian research group, has advised the Air Force to drop any immediate idea of defending cities against intercontinental ballistic missiles. Antimissile missiles, said the research group, would cost far too much for the nation to contemplate ringing urban expanses with them.

Detection devices are lacking

The United States today is not even equipped with detection devices to warn of the launching of ballistic missiles in our direction. Present radar screens are inadequate, and it may be several years before ballistic missile detection stations can be in operation in the Arctic.

All of these statements on the virtual insolubility of the defense problem have been underscored by more general warnings from eminent scientists. William L. Laurence reported in *The New York Times* of April 7, 1954, that the cobalt bomb, "the most dreaded weapon of all," could be successfully built. He noted that Albert Einstein had said that a successful cobalt bomb (a conventional hydrogen bomb encased in a cobalt shell) would mean that "radioactive poisoning of the atmosphere, and hence annihilation of any life on earth, will have been brought within the range of technical possibilities."

In 1955, Bertrand Russell and eight other noted scientists of the world, including seven Nobel prize winners, urged nations to foreswear war because the hydrogen bomb threatens "the continued existence of mankind."

Shift in policy is needed

In the light of the much-publicized admonitions of impending calamity, there is clearly a need to shift away from the traditional policy of relying on the use of military force or the threat of military force as the chief means of safeguarding the long-term interests of the American people.

Of what value are policy instruments of such impact that they threaten to obliterate our adversaries and invite the obliteration of Americans in return? It is no answer to say that the mere existence of the awesome weapons of the atomic age serves as a deterrent. The individual human minds which make decisions for war or peace are not made any wiser or more dependable because of the fact that the forces they control are of an incomparable new order of destructive magnitude.

How long can a period of high tension and reciprocal provocations continue without some emotional spark setting off a holocaust?

Noting that the perfection of the long-range ballistic missile will give a target country "only a very few minutes warning time," T. F. Walkowicz, a former member of the Air Force Scientific Advisory Board, has observed that a way may have to be found for "decentralizing the decision to retaliate, perhaps even down to the [missile] battery commander." The more widespread the authority to launch a missile counter-attack, he said, the greater is the "probability of war breaking out by mistake or inadvertence, perhaps even as a result of equipment malfunction."

Sun spots or other atmospheric disturbances may produce false radar indications of a missile attack. In a 1957 issue of the *Air University Quarterly Review* Colonel Harvey W. Shelton visualized the dreadful import of an intercontinental exchange of ballistic missiles "triggered by one radar which could not tell the difference between a meteorite and an ICBM."

Stockpiles seem adequate

At what point will the arsenal of weapons of either major nuclear power reach a level which it considers sufficient to protect its security? More than two years ago the *Manchester Guardian* said that Britain, a third-rate atomic power, had enough nuclear explosives in its possession to destroy every large city in the world and probably most of the large towns as well. On April 16, 1957, Congressman James Van Zandt, a member of the Joint Congressional Committee on Atomic Energy, said that the United States had stockpiled material for the manufacture of 35,000 atomic weapons and that the Soviet Union had an estimated stockpile for 10,000 such weapons.

"That lecture certainly put the Russians in their place."

Since the Soviet Union generally is conceded to be ahead of the United States in the development of ballistic missiles, the pressure is on for the United States to mobilize its scientific talent and match or exceed the Soviet effort. Presumably a new American spurt in the race toward oblivion is even now in the making.

Now that we have gotten ourselves into the arms competition, American officials seem to think there is no way for us to get out of it unless the Russians yield or unless we give up the attempt to outbuild them in military machines. No one seems to have stopped to consider that, if each side gave the other an opportunity, both sides might see the advantage of mutual concessions to end the hopeless competition in ever more diabolical instruments of death. American officials say that Soviet officials are intransigent or unreliable and that therefore we must continue to arm in order to surpass the Russians. Russians react by saying they must continue to arm in order to surpass the Americans.

A way must be found

Obviously someone on one side or the other must find a way to break America's and Russia's present preoccupation with national suicide. Granting that Soviet leaders are extraordinarily difficult to deal with, this does not excuse American leaders from initiating and from continuing every possible effort to break the impasse. World opinion probably would rally behind a concerted American campaign for disarmament and for the revamping of the United Nations into an agency with power to prevent war by enacting and enforcing a limited code or world law.

The Soviet Union could not easily ignore the world-wide pressure that would be exerted in favor of such positive steps for peace if they were being advocated by the United States. Notwithstanding their political tactics, Soviet leaders surely have as great an interest in survival as any other inhabitants of this planet. Surely they can recognize that they cannot achieve their ambitions, whatever they are, by pursuing policies which threaten to lead to the deliberate or even accidental annihilation of a substantial portion of the human race.

When negotiations are approached with the viewpoint that common survival rather than national interest is the issue, the need for some kind of accommodation should be clear.

A faith for the few?

Potential strength of Unitarianism unrealized because of misdirected individualism

By PETER H. SAMSOM

The dream of converting all mankind to one religious faith is one of the oldest in the world, and has captured the heart of many a religion. There seems to be a quality inherent in religion that urges men to spread their favorite faith, be the aim to win the whole world, or merely a whole culture or nation. Possibly religion arouses in the believer a generous desire to share the blessings of the true faith and to confer on others the joy of knowing what is so luminous and life-giving to him. Whatever this impulse may be at bottom, it is well-nigh universal.

One of the peculiar features of Unitarianism, as seen by others, is that it does not appear to have such an urge to convert and proselytize. Christians of most brands typically think and speak in terms of winning the world to Christ. To imagine a world won to Unitarianism has no meaning; a Unitarian world, a mankind persuaded of liberal religion, is from our point of view neither possible nor desirable.

The varieties of human thought are too numerous, differences in human temperament are too deep, and the needs of people emotionally and intellectually are too divergent to permit the possibility that any one religion ever could satisfy the world. We recognize this as obvious with regard to our own faith, and we often wish that our Catholic and Protestant friends would relax their obsession with the dogma of Christ long enough to realize that the world will never and can never be theirs, either.

Liberalism burgeons

Our concern here is with the interesting position in which this awareness places us, as persons of liberal religious outlook. Note what is happening: the liberal movement in religion is growing more dynamically today than it ever has in its history. More and more people are becoming Unitarians, our established churches everywhere are stronger than a decade ago, and religious liberalism has become organized and effective in scores of American and Canadian communities where no such activity was evident before.

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It is profoundly encouraging to us all to realize that the religion of freedom, reason, and tolerance is becoming available and known to more people than ever. Yet we soon must recognize that this remarkable expansion — actually a growth of about 75 per cent in 15 years — may have radical implications for our concept of liberal religion's role. For example, what is happening today in our burgeoning movement should be making us look critically at the notion that Unitarianism is by its nature a faith for the few — for the Unitarian few of a generation ago have become considerably less few! The indications are that we should be thinking and planning in terms of a faith, not for the few, but for the future — a faith that is growing in appeal because it is geared to the future, because in its religious thinking and social vision it has a spaciousness, a universality, a world-mindedness, and a confidence in man which the future demands.

The significant fact is that the liberal way in religion is no longer a lonely way to walk. Liberal churches are hyperactive and even crowded, and church schools overflow into double and even triple sessions. Our schools for the training of liberal ministers have been turning away two or three times as many applicants as they can train, since they must now be highly selective of the men they admit to their limited facilities. At the same time there is a serious shortage of ministers and a fast-growing need for trained, experienced directors of religious education. All over the land, new Unitarian societies are being formed and led by lay people who are excited about a religion that really encourages people to think freely. Two hundred fifty such groups are functioning where none existed ten years ago.

"She insists on carrot juice for the coffee hour!"

In every Unitarian gathering, a new mood is becoming evident. Gone is the old mood of a cultured minority permanently limited to the select enlightened few. On the way out is the mood that holds enlightened religion to be the private domain of the high-minded intellectual elite, emancipated from the crudities that satisfy the masses. The new mood growing among us is quite different. Today we are aware not only that millions of thoughtful and intelligent people, whatever their degree of education, are Unitarians without knowing it, but also that increasing thousands of them are discovering what they are.

Never mass faith

The background traced at the outset of this article is still there, however, and we must not lose sight of it. Imperialism is a noxious weed in the garden of religion. Our liberal religious outlook has no room for the urge to convert. That a liberal form of religion could ever become a really popular mass faith in the sense that the idolatrous type of Roman Catholicism is among our large urban populations, or that Bible-bound Baptist fundamentalism is in the American South, is hardly conceivable. This does not mean, however, that only the very few can understand a free and reasonable religion and respond to its challenge to individual responsibility — not at all!

The forward surge is upon us and is inevitably affecting what we once thought to be the exclusive nature of our liberal faith and its narrowly limited destiny in the world, for we are seeing that destiny change before our eyes.

In the sense of Theodore Parker when he spoke a century ago about the church of the future, we can say that the energy of this age is on the side of a religion which affirms the freedom and dignity of the human spirit and calls upon men to utilize their natural human capacities — intellectual, emotional, social, and spiritual — for the enhancement of all aspects of life on earth for all men. The energy of this age is on the side of a liberal faith precisely because there is much in our time that denies such faith in the human spirit, the divinity within. When inhumanity and unreason are rampant and

forces that threaten to dehumanize and reduce man are in control, thoughtful and sensitive men always will turn in relief and hope to other forces in their lives which affirm their humanity and give it an avenue of positive expression.

Let us remind ourselves, however, of one hard fact. The deep-rooted individualism that characterizes the liberal temper in religion has borne glorious and lasting fruits. Freedom of spirit and the independent mind are central to the way of faith we stand for. But this individualism we prize does tend to stunt our growth as a movement when we apply it mistakenly to our wider organizational life.

Fortunately, few Unitarians today need persuading that the individual liberal in this world is almost powerless and voiceless apart from an organization which joins his efforts with those of others like him. We seldom need to argue now that an organized church is justified in a highly organized world. But most religious liberals are not yet convinced that anything beyond their local church is really necessary to the advance of their religious outlook in society.

To most of us, the denomination and even the regional conference is an abstraction without flesh and blood, unconnected with the concerns of the church in which we find a spiritual home. Yet the truth is that we shall not advance toward enlisting our potential following and achieving our potential influence in the world unless and until we are ready to recognize that an active and adequately supported program on a continental scale is imperative for the advance of Unitarianism.

Lack of funds crucial

We should be very clear in our minds that it is lack of funds, and only lack of funds, that is holding the Unitarian movement back from reaching the multitude of thinking people who are ready for its liberating message. It is only lack of money that is delaying the organization of dozens of new Unitarian churches which need assistance at their outset. It is only our inadequate support of our own denominational program of extension that is preventing us from developing a vigorous program of liberal religion on the college campuses of the land and from launching a continuous, continent-wide campaign of Unitarian publicity which could make us known to millions rather than to mere thousands.

A conservative estimate is that, if our movement had the denominational staff it needed, we could double the present increase of Unitarian fellowships — establish not thirty a year, as we are now doing, but at least sixty a year throughout the smaller communities of our nation and Canada. About fifteen new Unitarian churches a year for the next several years are now in sight, but only a fraction of these will actually become churches; the rest must wait simply because our denomination does not have the money to help them graduate to church status.

This is what the United Unitarian Appeal is all about. It is the indispensable key to a greater, stronger future for liberal religion in our land.

Why our faith is so little known

The question a Unitarian minister hears more often than any other from the newer members of his church is "Why is this exciting faith so little known?" The answer must always be the same: our people do not supply the denomination with the financial resources it needs to make the Unitarian way better known. Our national Laymen's League has been conducting a bold experiment in broad-scale advertising of Unitarianism through magazines which potential Unitarians are likely to read; the money for this creative piece of work is coming, however, not from living Unitarians, but from a single large legacy. When that fund is exhausted, the experiment in realistic publicity will end — unless the Unitarians of the land do away with the reasoning that says, "A dollar for my church and a nickel for the wider work beyond it." (The proportion is not exact, but it is not far wrong.)

With funds to match our faith, we could embark upon a forceful continental program of our own kind of religious publicity, through magazines, books, pamphlets, radio, and television. To make such advance even possible, Unitarian church people must begin investing seriously in their denomination as well as in their local churches.

I could speak of other crucial needs: a wider variety of religious education material; leadership services to assist our church and fellowship schools; a vigorous program of Unitarian ministerial recruitment among our young men in college; adult education materials and services to help our churches and fellowships meet the religious needs of older people in our youth-minded society. All are needs which make a logical claim on our support; the local church cannot meet such broad needs by itself.

Look for a moment at how we have been responding to this many-sided challenge. It is the shocking truth that today, at Unitarianism's high-point of growth and vigor, Unitarians have been giving at a level far below the denomination's minimum needs.

The budget committee of the United Unitarian Appeal last year summarized the minimum needs of the several participating agencies at well over $500,000. At the end of the UUA campaign last April 30, contributions from all of our societies and from individual Unitarians totaled $372,688.

This year's campaign goal has been set conservatively at $575,000. What will our answer be?

We religious liberals have little reason to compliment ourselves in view of that picture. We have no one to blame but ourselves for our small numbers; we alone are responsible for the massive public ignorance concerning the nature and even the existence of the religion that means so much to us.

Our advances of the past decade reveal that liberal religion is not necessarily a faith for the few, that it has a potential growth far, far beyond what we and others had supposed. It remains for us, you and me, to translate that potential into reality. The means to begin doing so and to keep doing so are close at hand.

IDEA POOL

In the public mind, humanism is too often confused, on the one hand, with being rude to God and, on the other, with being kind to animals. Between these two flippant extremes there are a remarkable number of definitions, near-definitions, and vague assumptions which miss the most fruitful meaning that can be given to the term. To put it in a rubric, what is missing . . . is the positive understanding that humanism cannot be a working philosophy unless it means in the first place a liking and concern for actual human beings: for the people one actually meets, one's neighbors. — Kathleen Nott in Commentary, *July 1958.*

What is a liberal? The simplest, yet most complete answer is . . . A liberal has a good opinion of man.— *Russell Bletzer, "What Is a Unitarian?"*

IDEA POOL

We talk of outer space — but how do you define where it is? If you mean the place where air pressure is practically zero, that's 20 miles up. But if you mean the place where aircraft cannot move fast enough to get any "lift," then that's 35 miles up. On the other hand, if you're a rocket man and mean the place where a rocket meets no measurable resistance, then that's 160 miles up. But if you mean the highest ionized layer of atmosphere (layer F-2) off which short radio waves can be bounced, then that's 300 miles up . . . "Where is outer space?" like most questions, turns out to be a little complicated — Adapted from Willy Ley, Satellites, Rockets and Outer Space. *A Signet paperback of New American Library (KS360). Page 12.*

Fiction, an access to the unconscious

Short stories seen as effective tool for psychological counseling

By SIMON O. LESSER

Simon O. Lesser, author of the Beacon Press book Fiction and the Unconscious, *delivered this address at the recent Symposium on Roads to the Unconscious of the American Psychological Association convention in Washington, D. C.*

We read fiction largely to satisfy needs of which we remain unaware, even in the act of satisfying them. More, we must remain in darkness about what we are doing if we are to obtain pleasure from our reading. Thus, response to fiction and fiction, itself, are means to understanding and reaching the unconscious — they are roads to the unconscious, and I propose that more advantage of this be taken in psychological testing and in therapy.

Parenthetically, an analogous satisfaction holds for the writing of fiction. Most writers are unaware of the most urgent factors which impel them, and remain unaware of these *necessarily* as they write. The production of fiction and the response to it are alike largely unconscious.

Fiction has traditionally come to us in the medium of words, and this has tended to confuse matters. The fact is that a part, an important part, of our response to fiction is non-discursive, having more in common with response to music and the visual arts than with response to expository prose.

What are the essential links for the reader in this chain of unconscious communication? In a general way, analysis reveals, we read to make good some of the deficiencies of experience. But it is seldom possible to identify many of the specific factors responsible for the desire to read on any given occasion. We can obtain some notion, however, of the needs pressing for satisfaction by working backwards — by studying the gratifications fiction offers. Evidence suggests that many of the needs can not be acknowledged and confronted without discomfort. If we were to read too self-consciously and analytically, if we were to become aware as we read of the needs we were gratifying and the problems we were working through, fiction would backfire and arouse anxiety, displeasure, and even revulsion.

Fiction hides implications

Certain characteristics of fiction, itself, are responsible for the largely unconscious nature of the process of response. In the first place, the satisfaction of repressed needs is usually met by the latent content — by implications which are not meant to come to awareness. Even when repressed tendencies break into the open, as in *Oedipus, the King,* their connection with *our* repressed impulses may not be evident.

Furthermore, certain formal characteristics of fiction discourage us from peering below the surface. Two of these are devices for keeping our attention fixed on the manifest course of developments. A good story keeps the conscious intelligence busily employed. Its events may be numerous, complex, and intricately interrelated. In most instances, furthermore, the events are not developed continuously, and certain things are left unexplained or only partly explained. The storyteller requires the reader to make interpretations and draw inferences, to participate actively in the task of understanding the tale.

Not only does the storyteller attempt to keep attention on the surface, but also on the *sequence* of developments — on what I call the moving tip of the story line. Fiction tempts us to read at a pace which would leave little time for conceptualizing activity, even if we felt any strong inclination to engage in it. It is obvious that in watching a play or a movie, there is little time for such activity.

The third device is the language in which fiction is cast. An examination of any well-told story will show that words are used largely to create a series of sense impressions. In the case of motion pictures, comic books, and TV dramas, this is apparent enough; they are mediated by words to a limited extent only. But even in traditional forms of fiction, the language is sensory and, to an astonishing degree, visual. In terms of the way it must be apprehended by our minds, the language of fiction closely resembles that of our fantasies and our dreams. It seems highly unlikely that we would go to the trouble of recasting the meaning of the images into conceptual terms. Untranscribed, the images are not only comprehensible, but possessed of great vividness and immediacy. The language of fiction thus transmits almost any kind of material without requiring the reader to put what he understands into words.

These many safeguards permit the satisfaction of repressed needs to take place below the threshold of awareness. In *Fiction and the Unconscious*[1] I have tried to illustrate by analyses of specific stories how many and what kinds of things are likely to be apprehended unconsciously and how much such things contribute to our pleasure.

Easy access to unconscious

In view of the ready, anxiety-free access to the unconscious it offers, fiction can perhaps be of great use to psychotherapists — much greater than has been made so far. Because of the way fiction is understood, reading would seem to represent a relatively riskless way to give a patient insight and perspective on himself. Unless the therapist selects poorly written stories, he may be fairly sure that the patient is not likely to perceive disturbing references to his own situation. In discussion with the patient, the therapist can feel his way carefully, verbalizing, or encouraging the patient to verbalize, only so much as he feels the patient is ready to accept. Indeed, when he thinks it desirable, he can focus resolutely on the fictional characters and the story, never so much as hinting that they have any special relevance to the patient's situation.

I suggest that some use also can be made of fiction for diagnostic testing. I believe that stories can prove a valuable supplement to the projective tests now employed. In making this suggestion, I am thinking of some characteristics of fiction that thus far have not been noted — the fact that it is psychologically such a rich stimulus and that, relatively speaking, it is such a well-structured one. I stress the word "relatively." It should be emphasized that a story is not a rigidly fixed stimulus to which there is a "right" or a "wrong" response. On the contrary, a good story is overdetermined. It admits of a number of correct interpretations. The particular way in which it is understood may, however, be highly revelatory.

Furthermore, as compared with such widely employed projective stimuli as Rorschach blots and TAT pictures, a story is well-structured. Though it may be correctly understood in many different ways, it is comparatively easy to perceive when an interpretation falls outside the range of admissible interpretations or, alternatively, overlooks something a story is clearly meant to communicate. These distortions and omissions may be highly

[1] Beacon Press Inc. 1957.

significant, particularly if they are persistent. If a woman subject consistently interprets the motives and actions of mother figures more harshly than is warranted, the implications are obvious.

Practical obstacles

There are many practical obstacles, I realize, to the use of fiction for testing. Stories are scarcely suitable for the ordinary hospital, clinical, or industrial situation where no more than a day is devoted to testing. They are not suitable for all subjects. They will not do, for example, for people who are too disturbed to read much or lack motivation to read, for people who read with difficulty or are too dull or inhibited to verbalize about what they read. It is to be remembered, too, that even people who have verbal ability, and perhaps some literary acumen, will have only limited access to their *unconscious* understanding of a story.

Not all psychologists or psychiatrists are qualified to use stories as I am suggesting. The interpretation of literature is a skill like any other. It requires some initial aptitude, and the native skill one possesses must be fostered by training. A novice may rule out some offbeat but legitimate interpretation of a story, or distort or miss some of a story's meanings himself. In a clinical situation such failures can be mischievous.

Finally, even a tester who is otherwise well qualified may not be familiar with enough helpful stories. Ideally, stories should be available which cover a broad range of psychological problems and which provide for wide differences in sensibility among readers.

Some of these difficulties are temporary, and others can be overcome or minimized. Ways can be developed for eliciting information about response to stories from subjects who have limited verbal skills. Once psychologists begin to make greater use of fiction in their work, it may be assumed that suitable collections of stories will become available. Psychologists can improve their own ability at interpreting fiction through appropriate course work, through discussions, and through reading. One can find psychologically oriented exegeses of literature, and learn of others, in a small Modern Language Association publication, *Literature and Psychology*.

Limited use to be expected

I am under no illusion that it will be possible to make wide use of fiction in testing. Its use must perhaps be limited largely to situations where there is continuing contact between clinician and subject for some time. In such situations, I submit, fiction enjoys enough advantages to justify being added to the store of tools now at hand.

One advantage is its naturalness. A subject can read a story at the counselor's suggestion and later discuss it with him without much sense of being tested.

A second advantage is the relative clarity of the information the test yields. An amazing amount is revealed by the way a person understands, fails to understand, or misunderstands a story.

A third advantage is that important diagnostic information can be obtained with a minimum of risk. There is great latitude as to how far to press subjects to ascertain their feelings.

A final and decisive advantage is the way in which this form of testing will work hand-in-glove with therapy. In the volume by Burton and Harris, *Case Histories in Clinical and Abnormal Psychology*[2] Marguerite Hertz speaks of the way "the Rorschach situation provides opportunity for establishing wholesome therapeutic relationships with the patient and how it aids in the psychotherapy itself in that it encourages free expression and stimulates the patient to talk about his worries, fears, life experiences, and problems." It is obvious that a story which bears on those life experiences and problems is more surely calculated to do this.

Moreover, even when a story does not immediately lead to conscious insight, it is likely to provide cathartic release. It is a stimulus with a very considerable carry-over value. A patient may return to it again and again, seeing more of its meaning and more of relevance to his situation each time.

Last, discussion of a story ties in well with the transference situation, and fosters productive interplay between patient and therapist.

A testing instrument with these characteristics can scarcely fail to be of value for therapy.

[2] Harper and Brothers. 1957.

A light from the past — Francis Balazs

In the villages of Transylvania, the spirit of liberal religion

By VILMA S. HARRINGTON

Important gatherings of the Transylvanian and Hungarian Unitarian churches commemorated the twentieth anniversary in 1957 of the tragic death of Francis Balazs. He died at the age of thirty-six after a ministry of only seven years. Francis Balazs was one of the outstanding spirits produced by liberal religion. Some of us regarded him as the Gandhi of Transylvania.

During his short life, he wrote a number of books. The two considered his major works were *My Journey Around the World* and a lovely, simple, vivid account of the ministry in a small village, *Under the Furrow*.

Francis Balazs did travel around the world. From Transylvania he went to the United States, where he spent two years at Starr King School for the Ministry, Berkeley, California. While in America, he traveled to various parts of the country seeking the friendship of outstanding persons like Dr. Arthur E. Morgan, of Yellow Springs, Ohio, who had a great influence upon him.

On the way home from America, he visited Kagawa in Japan and spent some time with Gandhi in India. He fully understood, believed in, and practiced Gandhi's method of Satyagraha.

When Francis Balazs arrived at home, he could have aspired to the largest pulpit in the land, or even to a chair at the theological seminary in Koloszvar. Instead, he sought out one of the poorest, smallest churches in the entire country and became Unitarian minister at Mescko, a village with a population of four hundred, half of whom were Unitarians and Hungarians and half, Greek Orthodox and Roumanian.

Francis Balazs set out to give himself and his church completely to his village. Because the young people needed Sunday afternoon recreation, the gates of his parsonage yard were thrown wide open to Hungarians and Roumanians alike, and they arrived in large numbers to play volley ball, badminton, table tennis, and soccer, or to talk with the young minister who shared stories from around the world.

The women in the village needed education in child care, hygiene, and birth

The Rev. Vilma S. Harrington is director of religious education at the Community Church, New York, New York, and is the wife of the Rev. Donald Harrington, minister of the church. Mrs. Harrington has been a minister in Chicago, Illinois, and in Torda, Transylvania.

control, and he arranged for instruction to be given freely to any who went to the Unitarian schoolhouse Monday evenings. He led his people in the rebuilding of the church, and he, himself, painted the beautiful many-colored flower motifs on the ceiling.

Harmony, brotherhood, and peace

He led them in the organization and improvement of the economic life of their village, and, above everything else, he taught harmony, brotherhood, and peace among the people—Hungarian and Roumanian, Unitarian and Greek Orthodox.

Francis Balazs did not confine his work to his own village. He reached out to the other seven villages scattered along the shore of the Aranyos River. Assisted by the Unitarian ministers in each village, he established a string of producers' co-operatives. Each village's special product — milk, wine, wheat, corn, barley, or fruit jam — was processed and marketed co-operatively by the village, and not individually in the wasteful way of the past. That meant a considerable saving of time and energy and a larger and steadier income for the people. Thus liberal religion proved itself not only a moral, but an economic force in the community through courageous leadership.

IDEA POOL

Definition for controversial: *"Any idea that is likely to stir up nasty letters or telephone calls from people who seem to think the American flag was created just to give them a weapon for winning an argument." — Norman Cousins,* Saturday Review, *April 11, 1953.*

Francis Balazs also took the initiative in establishing a consumers' co-operative at the large market town of Torda, where most of the products of the seven villages were marketed. That helped to secure a steady flow of goods at regular and inexpensive prices.

Students' favorite

When he had a little time away from his village and his co-operatives, Francis Balazs made contact with the students at the Unitarian seminary in Kolosvar. Often, on Saturday mornings, a group of six or eight Unitarian theological students would go on a day's hike to Mescko to spend Sunday with "Feri," as he was called.

His interest in the students knew no limits. He was eager to give them an opportunity to try their wings in leading the worship service, preaching the sermon, or leading a discussion. He would invite his congregation to the schoolhouse Sunday afternoon to talk with the students, giving them priceless opportunities to share their ideas, and giving the country and city folk a chance to know each other better.

To make it easier for the students to go to his village, he built a little house on a hill overlooking the Aranyos Valley, where he would sit with them in the evening, discussing ethics, theology, and pacifism, and dreaming of ways and means of helping the people of the villages to a better life. Among their dreams was one of creating a school of agriculture for the people of the valley, where both Hungarians and Roumanians could learn how to make a Land of Canaan out of one which yielded only a minimum subsistence.

Francis Balazs was slight of build; his constant activity and burning idealism snuffed out his life far too soon. His great work scarcely had begun before it was ended, but the hills and valleys of Transylvania echo it still across the twenty years that have passed. Francis Balazs always will be remembered among the people of Transylvania, for wherever a great soul walks, he leaves a path. Though the path may sometimes seem to be overgrown, yet there are those with sharp eyes who will spot it and will walk that path again.

In the present dark days of the Hungarian people, lights from the past give courage for the present and hope for the future. Francis Balazs' life is such a light.

Francis Balazs

PRAYER

The real things of life are stark and black now.
Filled with shadows, they move upon us,
Striking the shriek of pain from the throat
And leaving us to wear the tortured mask of anxiety
With its in-turned eyes and the flaccid pallor of despair.
Thus it would be forever, were man but creature to the dark.
But he is not. The throb of life is his dynamo of hope,
Whose light reveals the true nature of our darkness
In all its nothingness, or makes its demons so real as to be seen,
Given form and outline, as of a thing familiar or expected,
For which we can plan, with which we may strive.
Thus it is. Man is creature of light, born to hope.
It is a truth primeval, related by the surge of life
To the ever new longing and ways for preservation.
May this ancient memory lighten the burdened spirit.
May the rhythm of life be strong among us, as to let hope be shared. Amen.

ARTHUR GRAHAM

THE BOOKSHELF

BY LILLIAN W. BARBOUR

I've been reading about rivers, the part rivers — their use or non-use — have played in the development of civilizations — journeys along rivers in South America, life along rivers in Africa, and a river which Rutherford Platt calls, symbolically, *The River of Life* (Simon and Schuster, Inc., $5.00): it is "the story of earth's company of living things," and to that extent it is reminiscent of Joseph Wood Krutch's *The Great Chain of Life* (Houghton Mifflin Co., $3.75). However, though they overlap somewhat, these books are not alike, but supplementary. (I look upon Mr. Krutch's book — and this might surprise the author — as consisting of a series of great sermons directed at man, about man and animals, civilized animals that share man's capacity to adapt to changed conditions.)

Mr. Platt's *River of Life* is, for the most part, an account of the development, habits, and power of insect life to survive and multiply. Fifty pages are devoted to a most fascinating story of bee life; following is a section on waterland insects — the dytiscus, water strider, etc.

> *"The greatest wonder is not the immense variety but the underlying identity of a skunk cabbage and a firefly, an earthworm and a walrus, a mushroom and a hippopotamus. Each is a different sum of the same elements. Each is tied to the same circuit of energy. All the beings of the two kingdoms of life have the same urges, the drive for food, the fight for time, and the impulse to procreate. For us this is the most thrilling drama ever staged; it is as fictional as any story that can ever be written, as fantastic as any dream that can ever be dreamed. . . .*
>
> *"Surely the word miracle is broad enough to include life. What is more supernatural than the tide coming in and going out? Or . . . than an egg yolk turning into a chicken?"*

In his final chapter, "Time Out for Living," the author twits today's interest in "the stratosphere and fresh pastures of the solar system" thus:

> *"Efforts being made today toward breaking the gravity barrier are instinctively similar to the efforts of the underwater creatures which first crept out onto the beach. The men who pioneer the first flights beyond will be like the tree-climbing fish or frogs that, while sojourning out there, must keep 'their skins wet' with the ancestral medium and hurry home to get a good breath of oxygen."*

He discusses the value of sleep and the use of the subconscious, and reminds us that, in fact, "we use very little of our minds in the normal course of events, for most circuits are resting or lolling around in the subconscious. . . . Thinking uses almost as much energy as hard muscular exercise; you get hungry writing a book."

In the tropics, rivers have lost none of their early advantages as arteries for transportation and trade, despite air routes which penetrate to landings which, not long ago, were approachable only from rivers that wind through jungles or savannah lands, as Michael Swan makes clear in his rattling good travel book: *The Marches of El Dorado* (Beacon Press, $4.95). This is his account of consecutive journeys up three rivers into the interior of British Guiana, Brazil, and Venezuela, including the point at which these three countries meet on Mount Roraima, the highlight of Mr. Swan's journeys and of his book. I was left with an eagerness to know more about this unique, hard-to-climb, flat-top mountain which few have scaled. Michael Swan and his native companion are among the handful of men who have firsthand knowledge of the top.

Along the trail, always saturated with moisture (this mountain is called the Mother of the Rivers), they passed towering ferns, drooping orchids, and many other types of growth, including "delicate flowers, pink, pale purple, and white," and then:

> *"The summit came with extraordinary suddenness. Gigantic forms carved by the elements from the sandstone and blackened by chemical action to resemble basalt; pinnacles with rudimentary limbs, ragged-edged pyramids and 20-foot hourglass shapes. . . . Nature, it seemed, had placed and carved these stones as the scene for a primitive rite; a Stonehenge disorganized, stones turned to the shapes of a mad fantasy."*

Mr. Swan has appended an account of the early explorations which were made in an effort to find the country thought to be in that region, but always out of reach, known as El Dorado. Don't miss this thrilling book of travel in country about which we know so little!

Light in the Dark Forest is a copiously illustrated story of the people of an African equatorial village, written by Dr. Charles R. Joy for Coward-McCann's "Challenge Series" of books for young people. It is a book for every child as well as for the religious education shelf. The story is of Obiange and his people in the mythical village of Migamou on the N'Gounie River, not far from Lambarene; of course, in addition to other people and the animals, one learns about Dr. Schweitzer and his hospital.

> *"Obiange believed in a great divine spirit, N'Zambi, which was sometimes in the mountains and rivers and was always in men and women, though it was greater than they. The white men seemed to have a similar god, but many of their beliefs puzzled Obiange. Obiange liked best to hear Corrugated Iron [their name for Dr. Schweitzer] talk about a great spirit that was always good, about love and the kingdom of God . . . (and) that the people of different tribes were all brothers."*

Old ideas die slowly, and Dr. Joy concludes this chapter:

> *"Many of the natives who attend the simple outdoor services in the doctor's village or the chapel services at the missions are hearing about this strange new religion for the first time. And, as they talk about these new teachings, they are watching the white man with very keen eyes to see how this religion affects them in their dealings with Africans. If they live their own teaching about love and neighborliness, the Africans will understand, and they will begin to believe that the white man's religion is as good as his learning and medicine. Then a new day will dawn."*

Rivers, Man and Myths by Robert Brittain (Doubleday, $4.50) is a unique treatment of the relationship of rivers and man in the development of civilization. The author has knit the ancient world together in a manner I have not found elsewhere.

Mr. Brittain would not agree that the only proper business of a river is to carry men to the sea; his book carries the reader through that stage to ever greater use of "Water power could free men and women from a great deal of drudgery, and that is precisely why the empires rejected it," is the conclusion to which his study led him:

> *"The myth of Hercules' conquest of the river Achelous (Ovid) gives us almost our only hit in ancient literature that men in the period of the world empires had begun to dream of river control exercised over an entire basin. Only in our own generation has such complete river development been realized in practice, as engineers working on many rivers throughout the world have built a whole series of installations, all integrated into a 'TVA' system for controlling and using the water all the way from the source to the mouth."*

The author becomes philosophical:

> *"The earth cannot be really used for the good of men until all men are able to use their part of it in dignity and freedom. That is the principal thing we have learned in the last thousand years. We have not yet achieved it, but from the use of the river's power we have gone on to discover other sources of energy, until we have become giants who can contend with nature on a more equal footing. That power has . . . prepared us to set about the building of a world in which no human being need be ashamed, or afraid, to live. . . . Rivers, and the relationships men have established with them, have lain at the heart of the human adventure through all the centuries. . . ."*
>
> *"Thou hast taught me, Silent River*
> *Many a lesson, deep and long;*
> *Thou hast been a generous giver,*
> *I can give thee but a song."*

Longfellow's tribute "To the River Charles" well expresses Robert Brittain's tribute to all rivers. His is a history of civilization written from an original viewpoint. It can be read as such, or for sheer enjoyment.

Unitarian minister refutes peace of mind peddlers

NO PEACE OF MIND. By Harry C. Meserve. New York: Harcourt Brace & Company. $3.75.

What many a Unitarian has wanted to shout aloud, amid the din of evangelizers and the slick "smooth-sell" of "peace of mind" peddlers, Harry Meserve has set down soberly and persuasively. Minister of the Unitarian Fellowship of Northern Westchester and an executive of the Rockefeller Brothers Fund, Mr. Meserve is well known as an effective spokesman for Unitarianism. His latest book presents not the label, but the substance of the Unitarian approach.

Anxiety, like pain, is not a symptom to be dulled with a pill and forgotten; it is a warning. Religious "treatments" that make us feel that everything is all right, that insulate us from real problems, do us no spiritual service. Only an approach which enables us to face things as they are and muster our resources to make the best of them can bring any true "peace of mind." That peace, paradoxically, appears anything but peaceful, for it abides at the heart of intense concern and strenuous activity.

The Rev. Mr. Meserve turns his critical, appreciative faculties upon several aspects of the current religious revival and from weaknesses there discovered develops the surer foundations of faith he has found in his liberal church experience. He stands without contentiousness in the Christian heritage of Unitarianism, while acknowledging insights from other great world religions and humanism. His is no impoverished faith. He knows the values, often lost by iconoclasts, to be found in prayer, and he knows the inter-relation of mysticism and ethical conviction.

Those who have rankled under the assertion that individual piety, rather than social reform, is the concern of religion will welcome his chapter on "The Rediscovery of the Social Gospel."

One comes away from Mr. Meserve's testament with a sturdy reinforcement of the liberal faith that in freedom one can truly proceed to a greater depth and breadth of religious awareness than in orthodoxy.

WALTER ROYAL JONES, JR.

Book on worship sound; information is useful

PRINCIPLES OF CHRISTIAN WORSHIP. By Raymond Abba. New York: Oxford University Press. $2.50.

Books about worship are so few and far between — only two among eighty reviews in a recent Harvard Divinity School bulletin — that this one becomes valuable. The work by a British Congregational minister is worthwhile, despite its orthodox assumptions, for its analyses of traditional rites and free church liturgics, and for its emphasis on religious action.

There is initial discussion of the reality which calls forth man's worship, "the divine revelation," "God's absolute worth." Public worship must proclaim and set forth "the mighty acts of God." More extensive notice is given to the response of man, the several religious actions which comprise his worship, acts of adoration, penitence, praise, and others.

The author's activist theory of this responsive side of worship is essentially correct. Properly, also, he berates the neglect of liturgical studies by our divinity schools.

On the weaker side is some confusion in analyses due to the lack of clear, over-all liturgical principles and the structural order they effect. The author fails, also, to make avail of works by several leading English and American writers in the field. This book contains, nevertheless, much useful information and sound psychology.

VON OGDEN VOGT

Ethical decisions for 'Old Man Peasant'

TO PLOW WITH HOPE. By Donald K. Faris. New York: Harper and Brothers. $3.75.

Surfeited Americans are incapable of realizing the dynamics of one and a half billion people facing starvation, poverty, disease, ignorance.

In his book "dedicated to those who live in a million villages, where there is no leeway for misfortune and where despair vies constantly with hope," Donald Faris puts "Old Man Peasant" in everyone's back yard — and in the lobby of the United Nations and the parliaments of the nations. With imagination and skill, "Old Man Peasant" steps out of statistical tables and becomes a man of bone and sinew, hopes and despairs and rebelliousness.

"A hungry man is an indelicate and dangerous animal" whose one thought is survival. When he learns that parts of the world are bloated with plenty, he is resentful, rebellious. Morals, ethics, integrity, democracy are no concern of his. A bag of grain, health, a chance to learn how to survive are all that matter. He will be grateful to whoever extends a helping hand.

Agencies of the UN and separate nations are working in the field, but the efforts are pitiful against the massive problems. What is called for is a religious commitment to to being our brothers' keeper — we should recruit a small army of young, idealistic technicians for field work, to demonstrate techniques, share knowledge, and reveal their motivation in enlisting in the war against hunger, poverty, disease, ignorance — to win for all men the chance to make ethical, moral, and political decisions.

Assignment: Read *To Plow With Hope* to your senator and congressman when the foreign aid appropriations come up. Let it fall into the hands of an LRYer.

RICHARD W. F. SEEBODE

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9, 10, 11 . . .

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By Sophia Lyon Fahs and Dorothy Spoerl

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From a score of racial, national, and religious groups, and from both ancient times and modern science, are taken these fascinating stories and myths of how things began. They come from the Australian Aborigines, the African Bushmen, the Mayan Indians, the Chinese, the Greeks, the Japanese, the Hebrews, and from many others. Speculations of modern science about the origins of the universe and evolution of life are also included.

Here is a simple and exciting introduction to comparative religion. The child soon sees that the myths and legends are something more than strange tales; that they have basic ideas behind them — and that there is some truth in them all.

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Report examines citizen-government interaction

COMMUNITY ORGANIZATION FOR CITIZEN PARTICIPATION IN URBAN RENEWAL. By Dr. William C. Loring, Jr., Charles F. Ernst, and Dr. F. L. Sweetser. Washington, D.C.: United States Housing and Home Finance Agency.

This unique report of deep importance is a commentary and critique on principles and techniques of community organization applied to urban renewal areas. Stress is placed upon the role and procedures of neighborhood associations wherein public officials and citizen representatives exchange experience formally on aspects of project policy, practice, and appraisal of results.

Topics include: varieties of participation in renewal; neighborhood associations and district councils in action; city-wide participation in urban renewal; community social structure and citizen participation; qualifications of the community organization worker; renewal planning of density and community facilities. Nine councils in the center core of Greater Boston were used as cases.

The experience of the demonstration shows "that citizen participation in the urban renewal program, where well-fostered and guided by municipal authorities and by city-wide citizen advisory committees, can restore direct relation of the citizen to local government affairs, both in mutual planning and in responsible joint action. And, very significantly, these associations offer certain new avenues for citizen individual or group participation at a level on which members of the community may attain dignity, practice participation, and exercise an appropriate and formal degree of responsibility."

The report, presented with highest professional skills, is remarkable in scope and content. It will serve as a guide for appropriate citizen participation, not only in matters of urban renewal, but also in other programs in which the neighborhood and government are intimately concerned.

Copies of the report are available from the Demonstration Program Branch, Urban Renewal Administration, Housing and Home Finance Agency, Washington 25, D. C., and from the Massachusetts Department of Commerce, 334 Boylston Street, Boston 16, Massachusetts.

MORRIS B. LAMBIE

New Buber anthology is valuable to Unitarians

TO HALLOW THIS LIFE, An Anthology. Edited with an introduction by Jacob Trapp. New York: Harper and Brothers. $3.

"On a narrow rocky ridge between the gulfs where there is no sureness of expressible knowledge but the certainty of meeting what remains undisclosed"—thus has Martin Buber described his standpoint to his friends. Many people, trying to dip into the works of the greatest living Jewish philosopher, have seen the narrow ridge upon which Buber stands as distant, forbidding, and impossible for the average man to scale.

Such a misapprehension is no longer necessary. Jacob Trapp, through his creative selection from Buber's words and his warm and illuminating commentary on them, helps the reader not only to climb with sureness to the narrow ridge, but also to begin understanding the meeting Buber discloses.

To Hallow This Life is not an anthology in the ordinary sense. While the most vivid and evocative passages from eighteen works are chosen, they are gathered in a manner so perceptive that the essence of the thinker and his thought are encountered freshly. Thanks to Dr. Trapp, readers unfamiliar with Buber's work will realize how much he has to say, while his admirers will discover with new clarity the ideas which they have not yet mastered.

Unitarians, particularly, will be grateful that the editor tackled such a difficult job and with such pleasurable results. They will meet a brilliant mind which has come to terms with the major dilemmas of our time, and discover how a profound thinker can be an understanding companion in their own lives. Unitarians will be challenged to have modern meaning emerge from the ancient language of the Hebrew prophets. They will be led to the growing edge of a living philosophy, into "the world [which] is not comprehensible, but is embraceable."

Most important of all, Unitarians will discover deeper dimensions of their most urgent concerns: that faith must be rooted in experience; that experience starts with a meeting between men; that "the most burdened creature of created things has above them all received the full heritage of freedom"; that responsibility is born in the response to what happens in a free existence; and that, being free and responsible, people in true relation meet more deeply in community.

Martin Buber once was the guest of "a noble old thinker." "There was a good spirit in his house," he says, "the spirit that wills to enter life and does not prescribe to life where it shall let it in." *To Hallow This Life* is true to that spirit and presents it for us to meet.

JOHN BAKER

International German Scholar Hails . . .

THE GNOSTIC RELIGION

by Hans Jonas **$6.00**

Says Rudolph Bultmann of the University of Marburg, author of "Primitive Christianity in its Contemporary Setting," and other important books:

"This is an outstanding book, distinguished by its penetrating interpretation of Gnostic documents as well as by its fascinating description. I congratulate the publisher and I am convinced that the book will find many interested readers."

At your church bookstore or

BEACON PRESS

25 Beacon Street Boston

Background material makes book useful

THE YOUNG PEOPLE OF THE BIBLE. By Sara Jenkins. New York: Appleton-Century-Crofts, Inc. $3.95.

This book is essentially the retelling of the Bible stories of young men and women, boys and girls — some well known and others often overlooked because of their minor significance. What gives the book value, however, for anyone seeking to know the Bible better or to teach it, is generous interpolation of background material often overlooked within the text itself and important historical data and valuable data often known only to those familiar with Biblical criticism.

It is a shame that the author did not make as much use of Biblical scholarship in dealing with the New Testament as with the Old.

DAN HUNTINGTON FENN

HUMANIST BOOKS

- Join our strange conglomeration of customers and receive free the monthly "Inside Books" which drew the following evaluation from Worcester County, Mass.: "Your review service is so unlike the bilge, and I can't complain about getting a $5 book for $3."
- Recent orders have included these: 20 of Hoffer's TRUE BELIEVER (50c) for a Midwestern Unitarian fellowship; 2 of Frazer's 13-vol. GOLDEN BOUGH (65.00) at $52 for Arizona and Wisconsin professors; 13-vol. HASTINGS ENCYCLOPEDIA OF RELIGION AND ETHICS (140.00) at $119 for a N. Y. Unitarian minister; and one copy of DRACULA from an East Coast Mother Superior.
- The following, some "sleepers," are still in print:

Azer, J. A. C. F., and Julian Hartt HUMANISM VS. THEISM (2.50)	$2.00
Edman, Irwin JOHN DEWEY: HIS CONTRIBUTION TO THE AMERICAN TRADITION (3.50)	2.95
Frankel, Charles THE CASE FOR MODERN MAN (3.50)	3.15
ed., USES OF PHILOSOPHY (3.50)	3.15
Fromm, Erich MAN FOR HIMSELF (3.75)	3.35
Hayakawa, S. I. LANGUAGE IN THOUGHT AND ACTION (4.00)	3.20
Haydon, A. Eustace BIOGRAPHY OF THE GODS (4.00)	3.50
Ingersoll, Robert INGERSOLL'S GREATEST LECTURES (3.00)	2.70
Lamont, Corliss A HUMANIST FUNERAL SERVICE (1.00)	.90
Lee, Alfred McClung HOW TO UNDERSTAND PROPAGANDA (5.00)	4.00
Lin Yutang THE IMPORTANCE OF LIVING (6.50)	5.85
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MINISTER LEADS FIGHT FOR PUBLIC SCHOOLS

Norfolk Unitarians back Rev. James C. Brewer in Virginia's integration crisis

By DOROTHY MULLIGAN

NORFOLK, VIRGINIA — Norfolk Unitarians have been able to live their religion in recent months by providing leadership in the community's fight to maintain public schools. To them, social action has become much more than a phrase during the school integration crisis which has locked 10,000 Norfolk high school students out of their schools.

The Rev. James C. Brewer, Norfolk's young Unitarian minister, was elected president of the Norfolk Committee for Public Schools when it was formed last Fall. Other members of his congregation have been leaders in the city's opposition to the massive resistance policy of state political leaders. The church itself passed a unanimous resolution calling on state officials "to end enforced segregation in the schools and to permit localities to maintain free public schools in accordance with the ruling of the Supreme Court."

How did Norfolk and other Virginia communities get into the present school predicament?

Since the United States Supreme Court ruling in 1954 which prohibited segregation in the public schools because of race, the Virginia General Assembly has been building legislation to close any public school in the state as soon as integration occurs. A plan which permitted token integration on a local option basis, similar to the plan now in effect in North Carolina, was discarded by state leaders several years ago, and in its place came the "massive resistance" policy of the dominant Democratic party in Virginia under the leadership of Senator Harry Byrd. The present governor, J. Lindsay Almond, was elected in 1957 on a "massive resistance" platform, and considers his victory a mandate.

United Press International photo

MINISTER LEADS MOVEMENT FOR SCHOOLS: The Rev. James C. Brewer, minister of the Unitarian Church of Norfolk, Virginia, carries a handful of signed statements of purpose of the Norfolk Committee for Public Schools, of which he is president. In the background is the downtown office of the committee. Norfolk's six secondary schools were closed last Fall as a result of an integration controversy.

All Summer, Virginians pondered the outcome of the various school cases being heard in federal courts. In September, school openings were postponed in Norfolk (and in other affected communities) pending the court rulings. On September 18, federal Judge Walter Hoffman of Norfolk ruled that 17 of the 151 Negro students who had applied to Norfolk's junior and senior high schools must be admitted. Other Negro applicants were rejected by the Norfolk school board on various grounds, such as low academic proficiency.

Norfolk's elementary schools opened September 22; no Negro children had been accepted. But the opening of the secondary schools was postponed again, waiting for an appeal of Judge Hoffman's decision ordering integration. The decision was upheld, and on September 29, Governor Almond effected state seizure of the six affected secondary schools of Norfolk, removing them from the public school system of the city. Three Negro secondary schools and one white junior high school, however, were unaffected by the court order and opened September 29.

Thus the academic year 1958-59 at the six Norfolk secondary schools had not started by December 1. Teachers and students have been ordered to remain away from the closed schools, but the governor has permitted the schools' athletic teams to continue practices and games.

Varied reactions stir community

The community has reacted to closed schools in various ways.

For months before the schools were closed, the problem was the major topic of letters to the editors of Norfolk's two daily newspapers. During September and October, little else was found in that section. Various members of the Unitarian church wrote letters backing public schools, favoring integration, pointing out the serious economic effects which closed schools would have on the community, supporting the Norfolk school board's pupil placement plan, asking for local option on de-segregation, urging others to write letters to city and state officials.

When the Unitarian church statement on ending segregation in the schools was published, a reader from Rocky Mount, N. C., wrote a letter to the editor of the evening paper taking Mr. Brewer and the church to task for waiting so long to take a public stand. He also wondered "if the Rev. Mr. Brewer and his congregation believe in 'the integrity, unmixed blood, of the different races?'" He wrote, "Mixing races in the schools is only a 'crack in the door' . . . which will eventually open every public place in the land — including the Unitarian Church of Norfolk — to Negroes and whites alike."

Interestingly, defense of the church was undertaken immediately in the newspaper's columns by two Norfolk men, neither of whom is a member of the church.

Harry A. Reid pointed out that . . . "the Unitarian church's stand on segregation has long been public, stated many times over for hearing by all who could hear. It is no new and spurious expedient but a reiteration of Mr. Brewer's and the church's experience of living truth. . . . For as long as I have known the church, its doors and membership have been open to all, — irrespective of race, color, nativity, or religious background — who accept and practice the basic principles of human brotherhood and freedom of thought in an unfettered search for truth. Negroes, whenever they are personally disposed to do so, share freely and with welcome all activities of the church. If no Negroes are members of the church, it is because they have not chosen personally to affiliate, not because they have not been invited to share in the larger benefits which can not be realized in mere association."

Douglas Chenault noted that "The Unitarian Church of Norfolk has always been outspoken in its opposition to racial segregation. The present minister, James C. Brewer, has spoken his views from the pulpit many times, as did his predecessor." Mr. Chenault asked. "Where are the voices of our other Norfolk churches? Have they not yet made up their minds?" [By November, only two other Norfolk churches had spoken for the public schools. Most of the city's ministers, however, acting as individuals and not as representatives of their churches, did speak out in September, asking that city and state officials open the public schools immediately.]

"The correspondent suggests that the Unitarians prove their consistency by allowing Negroes in their own congregation," Mr. Chenault wrote. "If he had ever attended services at the Unitarian church, he might have found that his suggestion was unneeded."

Baptist pastor shows concern

In another letter to the editor, a Southern Baptist pastor of Norfolk presumably alludes to Mr. Brewer as president of the Norfolk Committee for Public Schools: "One leader of a local group to re-open schools immediately is a religious leader who rejects the final authority of the Scriptures, the absolute necessity for the New Birth through the shed blood, and bodily resurrection of our Lord Jesus Christ and other vital doctrinal matters. Christian people need to know about those with whom they align themselves." He also describes the efforts of the American (Northern) Baptist Convention to "seduce Southern Baptists" in making membership in the Baptist church open to all people, regardless of race or national origin, etc.

Not all of the community action was directed toward opening the schools. A segregationist group, the Tidewater Educational Foundation, endeavored to set up private schools, using public school teachers and whatever quarters it could obtain. The plan failed to materialize when public school teachers refused to support the TEF and a court decision in Warren County prohibited public school teachers from being employed by private corporations. Instead, parents hired the public school teachers and set up private tutoring groups throughout the city as a stop-gap measure.

Norfolk Ledger-Star Photo

OFF TO SEE THE GOVERNOR: A delegation from the Norfolk Committee for Public Schools sets off for Richmond, carrying petitions bearing 6,190 signatures, to ask the governor of Virginia to re-open the six Norfolk secondary schools closed by an integration controversy. The Rev. James C. Brewer, minister of the Unitarian Church of Norfolk (second from right), is president of the group. Others pictured (left to right) are Judge H. G. Cochran, Mrs. J. R. Kint, Dr. Forrest White, Mrs. Robert Thrasher, Ellis James, and L. Jerome Taylor.

About half of the 10,000 school-less Norfolk students have joined the tutoring groups, which meet in homes and churches. Many Norfolk students are commuting considerable distances daily to attend public schools of neighboring communities. Some have gone to other states to live with relatives. Many of the older students have gone into jobs, marriage, or the service.

All but one of the Parent-Teacher Associations which have discussed the school closing voted heavily for resolutions asking that the schools be returned to local control. The PTA of Norview High School split on the matter.

Among other community groups which have spoken for public schools is the Norfolk League of Women Voters. Barbara Brewer, wife of the Unitarian minister, has been president of the Norfolk league, and five other board members this year attend the Unitarian church: Mrs. V. F. Lesher, church organist; Mrs. Edwin C. Wallace; Mrs. Carl Wisoff; Mrs. John B. McGaughy; and Mrs. Eugene W. Mulligan. The league also has campaigned actively for a wider voting electorate in the city.

The Norfolk Committee for Public Schools was created in the late Summer by concerned parents. The committee represents a wide cross-section of the city's residents. Its executive board, in addition to Mr. Brewer, includes housewives and mothers, a teacher, doctors, real estate men, and a professor. Harrison Moore, Jr., president of the Norfolk Unitarian Church, has been an adviser to the executive committee.

The committee obtained 6,190 signatures from white parents for its statement of purpose, which pledged public support to every effort to keep public schools open by every legal and honorable means. Led by Mr. Brewer, a delegation from the committee urged the city council to petition the governor for return of Norfolk's schools to local administration. The mayor, W. Fred Duckworth, on the occasion of the committee's second visit to City Hall, replied: "We're in the position where there is nothing we can do at the present time." He suggested that the group see the governor. The mayor added that the quickest way to re-open the schools was to get the seventeen Negro children to withdraw.

Mr. Brewer and other committee representatives took a box filled with petitions to Governor Almond in Richmond on October 22 and asked him to re-open the schools. The governor said that he saw no way under present state and federal laws in which he could open any school closed by the integration dilemma — this year, in five years, or ever. He said he would not move to open any school on an integrated basis, even if it meant closing all schools in the state.

The governor agreed, in a general way, that only two choices are open: either public schools with integration as ordered by the courts, or no tax-supported public schools. If the courts rule massive resistance laws unconstitutional, the legislature may convene to enact laws doing away with compulsory public education — in effect, to destroy by law the public school system of Virginia.

A few days after the committee's appointment with the governor, a group of white Norfolk school children and their parents named Governor Almond and other officials as defendants in a federal court suit aimed at the immediate re-opening of the six integration-closed schools.

Two of the ten families involved in this litigation are from the Norfolk Unitarian congregation — Kathryn Harris and her parents, Kenneth and Dr. Irene Harris, and Amy and Steven St. Clair and their parents, Robert and Elizabeth St. Clair. Mrs. St. Clair is a new member of the church, and her husband, a professor at the College of William and Mary in Norfolk, is a leader of an integrated Friends Meeting which uses the Unitarian church early each Sunday. Mr. Harris, Norfolk artist, has contributed much time, eloquence, and artistic ability in behalf of the Committee for Public Schools. Dr. Harris, an adviser to the church's religious education committee, is a practicing psychiatrist.

Two other members of the church, Mrs. Harrison Moore, Jr., and Capt. Horace Laird, USN (Ret.), are litigants in a suit to prevent the Norfolk city council from holding an informative referendum. The referendum is opposed because (1) the question it asks — whether citizens wish the city council to petition the governor for return of the schools on an integrated basis — is slanted against such a petition; (2) it is a use of taxpayers' money which would not be binding on the council; and (3) it would not truly reflect the city's wishes since only the small number of presently qualified voters would be eligible to vote. Norfolk has thousands of Navy families, many of whom are affected by the school crisis, but are not eligible to vote because of their transient status.

Senator Byrd was re-elected to his fifth term in the United States Senate on November 4, but an independent candidate, a woman doctor from rural Virginia, polled a heavy vote in Norfolk and Charlottesville, where public schools are closed. Political analysts construe votes for Dr. Louise Wensel in these areas as a protest against Byrd's massive resistance policy, inasmuch as Dr. Wensel was a political unknown and had no organization support. Although Norfolk is a city of 300,000 population (the largest in the state), the November vote of 22,863 was considered large. The Virginia poll tax, registration requirements, and other impediments have effectively limited the electorate.

Mr. Brewer has received many letters from Unitarians and others throughout the country asking how they can help. Although the Norfolk Committee for Public Schools hopes to be out of business soon, it will continue to exist until the schools are open. The struggle may be a long one, and moral or financial support from any quarter is welcome.

DR. GREELEY SIGNS PETITION

A petition urging President Eisenhower to recommend to Congress a change in the Red Cross charter was signed by the Rev. Dana McLean Greeley, president of the American Unitarian Association. The charter change would permit the Red Cross to use its facilities to work for prevention of war.

UNITARIANS, UNIVERSALISTS DISCUSS MERGER PLANS IN PREPARATION FOR PLEBISCITE, DUE ON APRIL 15

Unitarians and Universalists were deeply engrossed in studies of merger plans as 1959 began, preparing to submit their reactions to the Joint Merger Commission in an initial plebiscite aimed at producing a decision in 1960.

The deadline for reception of plebiscite returns, originally planned for February, has been extended to April 15, Dr. William B. Rice, Wellesley Hills, Massachusetts, chairman of the commission, announced. He said the deferment was not expected to delay other steps in reaching a decision.

The commission last October released a merger manual and study guide. The manual offered a plan for functional merger, as well as several alternatives. The plan most favored in plebiscite returns will be altered and adjusted in the light of suggestions received, and presented to the Joint Biennial Conference of the American Unitarian Association and the Universalist Church of America scheduled next October at Syracuse, New York.

If approved there, the plan will be submitted to a final plebiscite early in 1960, and then to the earliest possible delegate assemblies of the two denominations for ratification.

A rapid surge of interest in the manuals was reported by Dr. Rice. Three thousand sets originally were sent to ministers, parish clerks, and fellowship officers. By mid-November, Dr. Rice reported, paid orders for more than 4,000 additional sets had been received. "If the trend keeps up, we may have to have more printed," he said.

Dr. Rice noted an unexpectedly heavy response from Unitarian fellowships, including one in Balboa, Canal Zone. They are "ahead of the churches," he said, in proportion to numbers and membership. The fellowship demand, he commented, points up "a certain eagerness" for information and to participate.

Dr. Rice said that Universalist response is also heavy.

Numerous Unitarian societies had begun merger discussions within a month after the materials were issued. Dr. Rice said some were following procedures recommended for group discussions in the study guide, and others were devising their own procedures. Neighborhood discussion groups had been organized at Springfield, Massachusetts.

The study manual offered two possible merger plans:

1. Complete functional merger, and
2. Broadening and enlarging the Council of Liberal Churches (Universalist-Unitarian), Inc.

In addition, the commission reported considering four other possibilities:

1. Maintaining the status quo;
2. Withdrawal, after which the CLC would cease to exist;
3. An association of liberal religious denominations; and
4. A council or committee on liberal religious interdenominational co-operation.

RESOLUTIONS DUE FEBRUARY 24

Resolutions proposed for action at the 1959 annual meeting of the American Unitarian Association must be received by the AUA business committee by February 24, the committee has announced.

The committee urged that resolutions be no more than 150 words in length and deal with only one subject.

Resolutions may be submitted by (1) an organization which is a member of the AUA, (2) a committee or the board of directors of the AUA, or (3) by a petition signed by not less than twenty-five members of a church or fellowship which is a member of the AUA. Churches and fellowships have been notified of proper procedure.

The business committee will hold its initial meeting to consider resolutions early in March, and will send to churches and fellowships sometime prior to March 26 copies of the resolutions it has received and reviewed. Churches and fellowships will be urged to participate in a parish referendum by conducting meetings to consider the proposals and advising the committee by April 25 which of them are preferred for inclusion on the annual meeting agenda.

Resolutions to be placed on the agenda will be chosen on the basis of returns from the referendum.

JOINT BIENNIAL DATES SET

The fourth Joint Biennial Conference of the American Unitarian Association and the Universalist Church of America, including the biennial General Conference of the AUA, will be held October 27 through November 1, 1959, at Syracuse, New York, the AUA program committee has announced.

The General Conference well might be the last such assembly if suggestions made by the AUA board of directors' special committee on reorganization are effected. The committee has suggested that the AUA hold only one delegate assembly a year, meeting every second year in Boston and in alternate years outside Massachusetts. The AUA board has approved the suggestion.

The board also has instructed AUA counsel to take the necessary legal steps to make possible annual business meetings anywhere in the United States or Canada. Charter and by-law restrictions at present require the association to transact major business in Massachusetts.

A feature of the 1959 Joint Biennial Conference, as presently planned, would be an integrated program for Unitarians and Universalists. One of the principal items of business and discussion will be the proposed merger of the two denominations. The Joint Merger Commission is expected to present an adjusted merger plan for which the conference's authorization will be required before it is presented in a final plebiscite.

Headquarters for the Joint Biennial Conference will be the Hotel Syracuse. Major meetings are expected to be held in the Syracuse War Memorial auditorium.

THE ADVANTAGES AND DISADVANTAGES OF MERGER

This list of advantages and disadvantages foreseen in merger of the American Unitarian Association and the Universalist Church of America has been adapted from the study manual published recently by the Joint Merger Commission. The complete text appears on Pages 74 through 79 of the manual.

Advantages of merger

A new liberal religious denomination would have more strength at the local level, and its members as congregations and as individuals would be in a better competitive position regarding the social, economic, and ideological manifestations of surrounding orthodox religions.

A merger would lessen or eliminate to a large degree present manifestations of sectarianism.

In many ways, both Unitarianism and Universalism are seeking the same general answers to serve the needs of liberal religious life; a merger would combine the forces which seek the same answers and render better answers.

Each of the two liberal religions seeks to translate the ethical drives of people into organized channels to create group opportunities for doing something concrete about human relationships and social issues. It would be advantageous to merge energies and resources in order that one of the fundamental sanctions for existence might be more fruitfully implemented.

Both of the liberal religions contain a vitality. The factors composing the respective vitalities are complementary, as has been evident in a significant volume of co-operation growing at all levels. The things which have kept goals and ends alive would be more important if they were put together.

The growing edges of each of the two groups, while distinctive, are not markedly different in principle or intent. It would be advantageous to have these growing edges in common, under one organization.

The ideational and theological emphases expressed by the respective leaderships are parallel and, in some areas, identical. It would be advantageous if, through merger, an enriched amalgamation of ideas came about.

The almost identical processes that have been used by each denomination to increase its effectiveness would be of increased value if used together. Merger is a natural consequence of these procedures.

The ministry in general would be strengthened through an increased number of trained and experienced persons, thus affording a greater common voice with common goals.

The work and activities of the ministers' associations at all levels would be enhanced through availability of more trained manpower.

The scope of the work at the headquarters level could be broadened and intensified through combined operations.

The present Uni-Uni churches, the CLC, and other forms of co-operation indicate the Unitarians and Universalists have found rapprochement to varying degrees.

If merger does not come about, and assuming that co-operation continues to grow at the local and regional levels, there will be increasing confusion at the top levels, which may result in a slowing of the advance of liberal religion. It would be more advantageous to effect merger on a planned, orderly basis.

Merger would be advantageous to both segments of a united church from an organizational point of view: the Unitarians would be relieved of dual national bodies (May Meetings and General Conference), and split responsibilities at headquarters while the Universalist segment of the new denomination would gain significantly from increased national leadership and initiative.

Each denomination has selective factors unique to its makeup which ultimately will mean a ceiling on size and resources of each; creating a new denomination should provide a changed and enlarged set of factors which would mean a lifting of the ceiling of probable size and resources larger than both together now have.

Duplication of energy and expense at the regional and state levels would be gradually eliminated.

The patterns of church size and location are complementary. The Unitarians have developed special skills in churchmanship and the Universalists have done likewise. Each set of skills would contribute to the other if there were a merger.

Both names — Unitarian and Universalist — have sectarian connotations largely in doctrinal terms. It would be an advantage if some name could be devised for a new denomination which would indicate more nearly the real meaning of liberal religion.

A merger would force reassessment of all churches with the likelihood that it would bring new interest and renewed strength to a significant number, thus avoiding the loss of some churches.

Even though Unitarianism has grown rapidly from 1940 to the present, outstripping both the rates of growth of the population and U.S. Protestants during that period, the fact remains that at the present time there are only 102,000 legal members in the AUA, and around 42,000 in the UCA, giving a total of only 144,000 legal members. It seems reasonable and logical that liberal religion could move ahead faster if present segments were combined.

Disadvantages of merger

Some ministers and laymen in both denominations would face a period of readjustment and find it difficult to align themselves with a new system that requires de-emphasizing or possibly eliminating denominational identities and the modification of the working relationships, sanctions, and mores that have been painstakingly built up in each denomination.

Building new traditions, new over-all identities, reshaping loyalties, replacing the two national and the several state convention organizations and their administrations with a new system, plus realigning social structure coupled with loss of current identity, will for a period produce confusion and possibly some obstructions.

In areas where significant doubt exists, it may take overly long to make merger effective and fully operative; moreover, some churches may decline to become members of the new denomination.

There are many funds held at the local, state, and national levels in the U.C.A., while the bulk of Unitarian funds is held at the national level; this condition will require legal attention which may be expensive and time-consuming.

Unless transfers can be made from states to regions, it is possible that funds could be "bottle-necked" in areas for which there is little real use for significant sums of money.

The right and left wings of liberal religion in a new denomination would be both broadened and intensified by a merger, thus changing the patterns of present initiative, and until a few years pass, considerable energy may be used in a power struggle.

Realigning the two denominations into one means a significant increase in the number of churches to which the new headquarters would need to relate. The increased load may be of such nature that the size of staff necessary on the national level may be much larger than indicated by any present plans for merger.

The total respective denominational resources, not including local church property, are significant in amounts, yet they are disproportionate; this condition may be regarded as a serious disadvantage by some persons in both present denominations.

Public relations program makers would have difficulty in securing agreement on what the new denomination stands for either ideationally or message-wise, thus creating a time gap in promotion initiative.

Merger will make necessary the recalculation of pensions and/or retirement allowances, and the probabilities are that the amounts for new pensioners would be less than some Unitarian ministers now receive, at least for a time, until pension capital funds could be built up. This would constitute a monetary disadvantage for new pensioners which some persons might construe as a penalty.

The creation of a new headquarters organization and the related regional organization will offer problems in staffing.

Though the two present organizations are basically similar in pattern, they operate in different ways at different points, and it will be difficult to begin the operation of a new plan of organization.

The pattern of present fund-raising will need to be changed and the transition will be complicated.

The problem of present denominational type functions which are legally independent may not be resolvable and confusion will result.

Merger will present problems for those auxiliary national bodies which are not presently united; it may also be that some of them may not elect to unite.

Merger will not save any money at the national level, although it likely will at the intermediate level.

NEW PLAN FOR BEACON PRESS

Proposals for reorganization of the Division of Publications of the American Unitarian Association which would reintegrate Beacon Press into the division and place financial control in the hands of a publishing committee have been adopted in principle by the AUA board of directors and referred to the executive committee for implementation.

Meantime, control of Beacon Press, Inc., remained in the hands of the Beacon Press operations committee, activated last July, after its members agreed to continue serving pending completion of a reorganization.

Both Beacon Press, Inc., and the Division of Publications remained without a director. Thomas A. Bledsoe resigned both positions last February. Edward Darling is acting director of the division.

The reorganization proposals were presented by the operations committee in a confidential report to the October meeting of the AUA board of directors. A summary of the report was made available by the AUA executive committee.

Under the proposals, Beacon Press, which has been operated as a private corporation wholly owned by the AUA since 1954, would again become a part of the association's publishing operation. Its imprint would be retained and extended to include such books as have been published by the association under the Starr King Press imprint.

The Division of Publications would include three major departments: a trade books department; an education department, which would be concerned solely with publications and materials for religious education; and a magazine, the *Register*. Publication of pamphlets and the Wayside Pulpit would become part of the promotional functions of the division.

BETWIXT AND BETWEEN

Wonder what the difference between Unitarians and Universalists really is?

Try newspaper work. That's the advice of Carl Sandburg.

After a visit to the home of Mr. and Mrs. John Sperry, members of the Quincy, Illinois, Unitarian church, Carl Sandburg stated that he had once "debated between becoming a Unitarian or a Universalist minister. Then I compromised and became a newspaperman."

The proposed publishing committee would be responsible to the AUA board of directors and include one or more members of the board, as well as the president of the AUA *ex officio*. It would have a membership of not more than seven persons and not less than five. It would not include the director of the division.

The publishing committee, as proposed, would have the authority to satisfy legal requirements so far as contracts and other commitments are concerned, including control of the Beacon Press imprint. It would pass on all salary adjustments, additions of new members to the staff, purchases and expenditures in excess of an agreed minimum, details of the annual budget, and any plans for major changes in the method of operation. Minutes of its meetings would be reported to the AUA board of directors.

Members of the Beacon Press operations committee are William E. Spaulding, president of Houghton-Mifflin Company, chairman; William W. McCarthy, vice-president of the National Shawmut Bank of Boston; and the Rev. Walter Donald Kring, minister of All Souls Unitarian Church, New York City. Chester Kerr of the Yale University Press has served as consultant.

AUA PRESIDENT VISITS WEST COAST: Unitarians gathered at San Francisco, California, October 12 to hear and meet Dr. Dana McLean Greeley, president of the American Unitarian Association. Dr. Greeley (left) is shown with the Rev. Harry B. Scholefield, minister of the First Unitarian Church of San Francisco, and the church's moderator, Mrs. H. Westby-Gibson.

COMMITTEES PROMOTE IARF

Unitarians will be hearing more and more about the work of the International Association for Liberal Christianity and Religious Freedom (IARF) in the next three years.

Committees to promote the participation of churches and fellowships in the work of the IARF are being established in both the Unitarian and Universalist denominations.

"The committees will be charged with recruiting individual Unitarian and Universalist memberships to the IARF," said Dr. Ernest Kuebler, president of the IARF and administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc. The goal is 5,000 individual memberships by 1961, date of the next IARF Congress.

The committees also will prepare program materials for use in churches and at conferences.

But that's not all.

An illustrated book containing the major addresses, findings and resolutions, and excerpts from the panels of the sixteenth Congress of the IARF, held in Chicago last Summer, will be published. The book will be edited by a committee of three, with Dr. Benjamin B. Hersey, dean of the Crane Theological School, Tufts University, as chairman.

Tentative publication date is mid-Summer.

THE REGIONS

TWO REGIONS OUT OF ONE

Dissolution of the Southern Unitarian Council is expected soon to make way for establishment of the Thomas Jefferson Regional Conference and the Southwestern Unitarian Conference as full-fledged regional organizations. The council has administered the affairs of both regional groups since its establishment in 1955.

The board of directors of the American Unitarian Association approved a request from the two conferences to separate after a favorable report from the executive committee at the October board meeting. It recommended, however, that the Southwest Unitarian Conference retain a part-time, rather than a full-time director.

The board coincidentally authorized appointment of a special committee to study AUA regional organizations.

The Thomas Jefferson Regional Conference includes sixty-seven Unitarian societies and the Southwest Unitarian Conference, thirty-three. The Rev. Clifton G. Hoffman is executive secretary of the Southern Unitarian Council and regional director for both conferences. Southern Unitarian Council headquarters are at Atlanta, Georgia.

'IOWANS' HEAR DR. GREELEY

"I feel strongly that our view belongs to democracy and the future," declared the Rev. Dana McLean Greeley, president of the American Unitarian Association, at the annual meeting of the Iowa Unitarian Association.

One hundred fifty persons attended the conference held in Des Moines, Iowa. The association includes churches and fellow-

ships in Iowa, Nebraska, northern Missouri, and South Dakota.

Dr. Greeley delivered the annual Judy lecture at the opening session of the conference. Other speakers were Dr. Thaddeus B. Clark, St. Louis, Missouri, and the Rev. Waitstill H. Sharp, Davenport, Iowa.

The Missouri Valley Federation of Liberal Religious Youth (Unitarian-Universalist) met concurrently with the IUA.

'QUESTING MIND IS FRONTIER'

"Every new generation and every questing mind is a frontier of religious liberalism," the Rev. Richard B. Gibbs declared at the opening banquet of the ninety-fourth annual meeting of the Maine Unitarian Association.

Representatives of thirteen churches re-elected Edward McKeen, Winterport, president; Mrs. Alvin Cotton, Houlton, vice-president; the Rev. Carl Bierman, Kennebunk, secretary; and Frederick S. Youngs, Bangor, treasurer. The Rev. Wilburn Beach Miller of First Parish, Portland, and Joseph Adler, Springvale, are trustees.

Mr. Gibbs, director of the Department of Extension of the American Unitarian Association, spoke on the topic, "Frontiers of Religious Liberalism." Other speakers were Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc.; Dr. Joseph Barth, King's Chapel, Boston; H. Talbot Pearson, executive director of the Unitarian Laymen's League; Mrs. J. Robert Reynolds, regional vice-president of the General Alliance of Unitarian and Other Liberal Christian Women for the Northeast; and Royal Cloyd, director of the Department of Adult Programs, CLC.

THE CHURCHES

125 YEARS OF UNITARIANISM

The one nundred twenty-fifth anniversary of Unitarianism in Brooklyn was celebrated November 2 at the First Unitarian Church in Brooklyn Heights, New York. One of downtown Brooklyn's oldest congregations, it was founded by ten men, mostly clipper ship owners who had come from Boston and Salem, Massachusetts.

During the past century and a quarter, Brooklyn has grown from a community of 20,000 to become the largest borough of New York City, with a population of nearly three million. The Unitarian church has played a significant role in shaping the social services and cultural development of the community. In the words of an editorial which appeared in the *Brooklyn Heights Press:* "The First Unitarian Church has grown along with the city itself. In its long record of achievement can be traced the main currents of American liberal thought and action through the years." The *New York Daily News* (Sunday edition, circulation 3,385,673) stated, "The congregation has not only grown — it now has 650 families — but changed with the times. Instead of the somewhat exclusive group of last-century shipping magnates and their ladies, it draws worshipers from every walk of life and from all races and national backgrounds."

Dr. Dana McLean Greeley, president of the American Unitarian Association, spoke at the anniversary rededication service, recalling the notable history of the church and expressing confidence in its continuing civic and intellectual leadership. Dr. John Howland Lathrop, minister emeritus who was minister more than a third of the church's years, returned from Berkeley, California, for the occasion and spoke at the service.

The service also recognized the contribution to Unitarian hymnology of two Brooklyn ministers, the Rev. Samuel Longfellow and the Rev. John White Chadwick, who are represented in *Hymns of the Spirit* by thirty-seven hymns.

Dr. Harry D. Gideonse, president of Brooklyn College and a member and former trustee of the church, called for Unitarian concern over planning for downtown urban areas, lest they be "dehumanized," in an address at a congregational dinner following the service.

"Unitarianism in Brooklyn," a booklet, was published to mark the anniversary.

The Rev. Donald W. McKinney is minister of the church. Under his leadership and in conjunction with anniversary observance, the church is engaged in an exhaustive study of its needs and goals in a changing community, analyzing various facets of church life.

DARWINISM IS FORUM SUBJECT

"One Hundred Years of Darwinism," a forum series of five lectures, was presented by the Unitarian Society of Westwood, Los Angeles, California, during October and November.

The lectures examined the ideas of Darwin, the history and influence of Darwinism, and the relation of Darwinism to Protestantism and Roman Catholicism.

PARISH, PULPIT, AND PEW

Flying in the face of a current anti-advertising trend, the Rev. Christopher Raible, Jamestown, New York, speaks out in favor of MR (motivational research) with the following slogans:

"Don't be half-saved — try Unitarianism"

"A religion for people who can't pray before every meal."

"Unitarianism feels good — like it ought to should!"

"Hey Mabel! Try Raible!"

And if the above fail to bring forth enthusiastic response, he is devising a contest ("25 words or less . . .") and giving as prizes free tickets to church.

Dr. Harold Scott, minister of the Salt Lake City, Utah, Unitarian church, is credited with saying: "We do not know how long a church carpet should last before it becomes a reproach to the congregation. We should say that if, after the normal wearing period has passed no deterioration has set in, the congregation should be looked upon with suspicion."

● Dr. Frank O. Holmes, minister of the First Unitarian Church of Oklahoma City, has an article titled *The Relevance of Metaphysics* in the British theological quarterly, *The Hibbert Journal.*

● Three women in People's Church of Cedar Rapids, Iowa, recently became great-aunts to quadruplets. The proud trio are Mrs. L. A. Kessler, Mrs. S. V. Shonka, and Mrs. J. C. Trosky.

● Charles Foster of the First Unitarian Church in New Orleans, Louisiana, created a ballet which was televised recently to honor the United Nations on the occasion of its becoming teen-age.

● If you pay attention you may get this straight on the first pass: When the Rev. N. W. Lovely was installed in the People's Church at Cedar Rapids, his son, the Rev. Brandoch Lovely, Unitarian minister at Austin, Texas, flew in for the ceremony. When he arrived he met a friend, the Rev. Peter Raible, minister of the Unitarian Church of Lincoln, Nebraska. Peter had come to hear the featured speaker of the evening, his father, Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Texas.

Church of the Unity, Winchendon, Massachusetts, took a poll to determine the preferred hour for church services. There was a tie between 10 o'clock and 11 o'clock (with one write-in for 8 P.M. Wednesdays). The parish committee promptly bowed to the wishes of the congregation by announcing that church services henceforth will be held at 10:30 (Unitarian time).

A tribute to informality: A first grade teacher in the Buffalo, New York, church school was preparing her class for a first visit to church services. "Does anyone know our minister's name?" she asked. Many voices answered. . . . "Yes, yes . . . it's Paul!" "Paul, what?" said she. And no one knew. (It's Paul Carnes.)

When the guest speaker arrived unexpectedly early for a scheduled appearance at the Unitarian Church of Quincy, Illinois, a quick-thinking and hospitable couple invited him to visit their home, enjoy refreshments, and meet friends. The guest cheerfully accepted and between ballads on a guitar, consumed gallons of cocoa and commented bluntly on subjects ranging from John Ciardi to William Randolph Hearst. The hosts were the John Sperrys; their guest, the unpredictable Carl Sandburg.

It was a family occasion when Dr. David Rhys Williams delivered his "retirement" sermon at the First Unitarian Church in Rochester, New York. In the congregation were his son, Dr. George Williams of Harvard Divinity School; son-in-law, Dr. Homer A. Jack, minister of the Unitarian Church of Evanston, Illinois; and nephew, Rhys Williams, minister of the First Unitarian Church of Charleston, South Carolina. MARGARET F. LAMAR

SPACE PROBLEMS (INNER, NOT OUTER) BESET CHURCHES, FELLOWSHIPS; MANY ARE BUILDING, MANY MUST BUILD

Throughout the United States and Canada, Unitarians are confronted with a common problem. The growth of Unitarianism, coupled with rapid social change in nearly every North American city and town, poses a challenge central to the development of liberal religion.

In simplest terms, Unitarians need space. Increased membership and increased church school enrollment create needs for larger auditoriums and more classrooms.

But the question has secondary aspects which often create more problems than the need of space. Churches considering expansion of facilities or new buildings also must deal with factors of urban development and relocation, rapidly increasing building costs, and future church expansion.

An example of the ways in which Unitarian churches are meeting such problems is the case of *Palo Alto, California.* Palo Alto is the largest of a community of twelve cities south of San Francisco. It is a residential area, the seat of Stanford University. In recent years many large scientific and research institutions have been established in the area, creating a population increase spreading from Palo Alto to its neighboring communities.

In the early 1940's, a small group of Unitarians organized to hold services in various rented quarters. In 1949, the group called its first minister, the Rev. F. Danford Lion.

The influx of new families brought many new members to the church. The church outgrew its rented facilities.

The problem of the Palo Alto church was to unite its new members. They came from twelve communities and many were strangers to one another. The church needed a place for meetings during the week, where members could become better acquainted. It needed housing for its church school.

In 1954, the congregation decided to build a church. A fund-raising company was employed to direct a financial campaign. Although the high-pressure techniques used by the firm were repugnant to the members, the results of the campaign were good.

A five and three-quarter acre site, in an area on the outskirts of Palo Alto which promised to become a new population center, was purchased. Since the value of the land was rising rapidly, however, and since pledges for the building fund were on a three-year basis, there was not enough cash on hand to buy the land. Several members of the congregation gave personal notes in order that the land could be purchased immediately.

A second campaign was conducted for funds to construct a building. Although the drive was conducted on a less commercial basis than the first, response was equally good. The new home of the Palo Alto church was completed last Fall and dedicated October 14.

Other Unitarian churches are meeting problems similar to those of Palo Alto in various ways.

After 30 years of renting meeting places, the Unitarian Church of *Harrisburg, Pennsylvania,* has a home.

Rather than build, the Harrisburg church decided to purchase a building. The congregation spent many years searching for a building appropriate to its needs. The final choice cost the church $33,000, but has an appraised value of $125,000. It was dedicated in February 1958.

The *Youngstown, Ohio,* church faced a need for additional space for church school and offices. It decided to purchase a building near the church and remodel it. A $48,000 fund-raising campaign was completed and the building, "Albert Schweitzer House," was dedicated last Fall.

The *Wilmington, Delaware,* church is constructing a building of modern design. The auditorium will seat 300 persons with room for another 150 in the hallway and parish hall. A two-story church school building will be separate from the auditorium. A one-story structure containing office space and a lounge will connect the buildings.

Fellowships as well as churches are facing problems of space.

In *Shreveport, Louisiana,* a fellowship of fewer than 50 members raised $40,000 to construct a building. Starting with an initial gift of $1,000, the fellowship held bake sales and sold old newspapers and Christmas cards to finance the building.

Much of the construction work was done by members of the fellowship. They laid tile, built bookshelves and cupboards, and landscaped the surroundings. Their building won the award in August of the Shreveport chapter of the American Institute of Architects as the outstanding building of the year. The building was dedicated September 7.

Architect's model of Sacramento church

The Unitarian Fellowship of *Tallahassee, Florida,* constructed a modern, one-room chapel. The building, constructed at a cost of $10,000, is designed so it may serve the varied activities of the fellowship in many ways.

The *Tacoma, Washington,* church dedicated a new building in March. It is part of a plan for a structure eventually to consist of several units, to be built as membership needs dictate.

Another means of dealing with the problem of growing membership has been devised by the First Unitarian Church of *St. Louis, Missouri.* To take care of its overflow, the church has set up a "branch church," Eliot Chapel. The down-town church is financing the construction of a building for Eliot Chapel through loans and mortgages. Construction of the $194,531 building was begun in September.

The First Unitarian Society of *Sacramento, California,* has begun construction of a multi-unit structure, the total estimated cost of which is $450,000. The completed plant will consist of an auditorium seating 450 persons; a social hall with facilities for 500; five church school units, each with a capacity of 100 students; administrative facilities; a kitchen; a lounge; and a library for adults and children.

Features of the Sacramento church include a garden sanctuary surrounded by a cloister, and a terrace which may provide an outdoor pulpit and seating of 600 persons.

The auditorium roof of the new church is of three intersecting hyperbolic parabolas, expressing a horizontal rather than a vertical feeling. Building forms are hexagonal in shape, expressing the organic.

First units to be constructed are the social hall and two church school buildings.

The First Unitarian Church of *Berkeley, California,* is being forced to move because of the expansion of the campus of the nearby University of California. The church is constructing a new building in another location.

In New England, the Unitarian church of *Concord, New Hampshire,* is constructing a building at a cost of $250,000. Construction is being financed through sale of the former church, realizing $215,000; the sale of trust funds; and fund raising.

The Unitarian Society of *Wellesley Hills, Massachusetts,* is building a $270,000 extension of its present plant. The extension will house a larger auditorium and additional church school facilities.

Faced with a doubling in church school enrollment, the *Winchester, Massachusetts,* Unitarian Society is adding 13 classrooms to its building. Plans were made so the rooms could be added without changing the existing walls or foundation.

All Souls Church in *Greenfield, Massachusetts,* completed a renovation of its church and parish house in the Fall. The church sanctuary was redecorated and three new classrooms were added to the parish house.

In the Midwest, the Unitarian church of *Davenport, Iowa,* began construction in June on its new building. Until the structure is completed, the church is meeting in a synagogue.

The Unitarian Church of *Evanston, Illinois,* dedicated a new building of modern de-

sign in October. In addition to a large sanctuary, the building contains ten classrooms for the religious education program and four administrative offices.

In *Terre Haute, Indiana,* the Unitarian-Universalist Fellowship dedicated a new meeting house in October. Unitarians in *Birmingham, Michigan,* broke ground in early Fall for a new home.

In *Cincinnati, Ohio,* St. John's Unitarian Church will add a new sanctuary, enlarged church school facilities, and increase the parking facilities around its present building.

Milwaukee, Wisconsin, Unitarians have modernized their building, adding five church school rooms, kitchen and lavatory facilities, and additional exits for improved access and privacy in all parts of the church. Total cost of the project was about $50,000.

In Canada, the suburban Toronto Don Heights Congregation has purchased land for a building. Don Heights draws from a wide area, and selected land on a main traffic artery for its site.

In the Southwest, the *San Antonio, Texas,* church is planning a $90,000 building. Plans include arrangements for expansion over a 15-year period. First to be built would be an auditorium and church school facilities. Other buildings would be added in future years.

The *Houston, Texas,* church successfully completed a $63,000 fund drive, and the congregation has plans for a second Unitarian church in the city.

The First Unitarian Church of *Oklahoma City, Oklahoma,* enlarged its facilities with the dedication in October of the new Eliot House, Von Stilli Chapel, and Jefferson Room.

Phoenix, Arizona, is looking forward to a building program with hopes for a church to be designed by Frank Lloyd Wright.

The *San Diego, California,* church is meeting in a hotel while its building of modern design is being erected.

The Unitarian church of *Eugene, Oregon,* has purchased property for a church site.

Princeton, New Jersey, dedicated a new building in October. Before choosing a site for the church, the congregation made a long-range study of growth trends in the Princeton area to determine the best location for the future of the church.

The Unitarian Church of *Montgomery County, Maryland,* dedicated the first unit of a three-unit structure in May. Two other wings, containing a children's chapel, classrooms, and a sanctuary will be added to complete the building.

The *New Haven, Connecticut,* church has launched a drive for funds to construct a building. A $40,000 capital fund campaign has been launched by the *Lincoln, Nebraska,* church.

The *Birmingham, Alabama,* church completed a $56,000 unit of a proposed multi-unit structure in October.

But even with the varied means that Unitarians are using to meet the problem of growth, the question remains.

In a survey conducted by the Council of Liberal Churches (Universalist-Unitarian), Inc., 150 Unitarian churches reported that they would need additional space for church school facilities by 1960. Already, 78 of those churches are making plans for building.

ROBERT B. JOHNSON

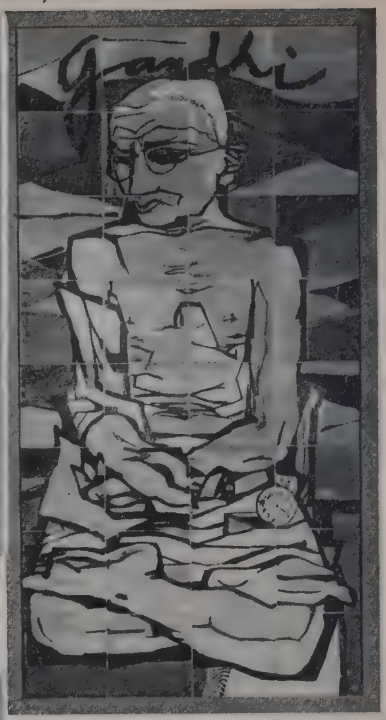
Palo Alto Unitarian Church

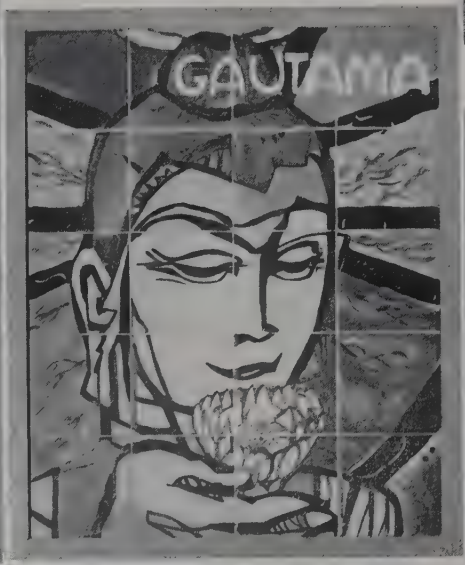
Addition, Third Unitarian Church, Chicago

First Unitarian Church, Tacoma

Unitarian Chapel, Tallahassee

SERMON RESULTS IN MURALS AT THIRD CHURCH, CHICAGO





When the Rev. Edwin T. Buehrer, minister of the Third Unitarian Church, Chicago, Illinois, preached a sermon three years ago on "The Saints of Liberalism," he didn't expect it would result in a series of seven murals decorating the walls of his church.

Miss Andrene Kauffman, head of the art department at Rockford College and a member of the faculty of the Chicago Art Institute, is a member of the church. She heard Mr. Buehrer's sermon on the men and women whom "a church such as ours ought to be delighted to honor."

Later that week Miss Kauffman wrote the minister saying that she would like to create portraits in ceramic tile of those leaders of liberal thought and action.

The first portrait was of Woodrow Wilson, memorializing his work for a united world society. A life-sized portrait of Jane Addams followed, symbolizing her work with children in the Chicago slums.

Behind the pulpit are the faces of Buddha, Socrates, and Jesus, each with a symbol associated with his place in the ancient tradition. Buddha contemplates the lotus flower, Socrates holds the cup of hemlock, and Jesus is represented before the cross.

A multiple portrait of William Ellery Channing, Thomas Jefferson, Thomas Paine, Joseph Priestley, James Martineau, and Theodore Parker was placed to the right of the pulpit. At the rear of the auditorium is a large portrait of Walt Whitman.

A picture of John P. Altgeld, Illinois liberal political leader, is in the social room of the church. Ghandi, wearing his dollar watch as a symbol of his fellowship with the common people of the West, is near the choir.

Candidates for future portraits are John Wycliffe, John Huss, Michael Servetus, Roger Williams, Ralph Waldo Emerson, Johann Wolfgang von Goethe, Emile Zola, Susan B. Anthony, Lucretia Mott, George Eliot, Horace Mann, and John Dewey.

The portraits have taken their place in the educational program of the church. Church school classes have studied the artist's technique and the biographies of the persons represented in the murals.

THE MINISTRY

HOW TO OBTAIN A MINISTER

A standard process of ministerial settlement has been developed by the Department of the Ministry of the American Unitarian Association in an effort to benefit both churches and ministers. The following procedure is recommended to churches and fellowships seeking new ministers, associate ministers, and executive directors:

1. Upon deciding to seek a minister, the congregation meets and elects a pulpit committee. It notifies the regional director of its action.

2. Members of the pulpit committee meet with the regional director, and together they fill out a vacant pulpit notice. That form indicates the salary the church proposes to offer a minister and the membership of the church and church school. It also includes a description of the church, the community, and the future plans of the church.

3. The regional director sends the vacant pulpit notice to the Department of the Ministry of the AUA. The church is included on the vacant pulpit list maintained by that department.

4. The Department of the Ministry compiles a list of candidates recommended for the church and sends it to the regional director. If the church is receiving building aid from the AUA, the list also is approved by the Department of Extension. The regional director suggests deletions or additions, until both the Department of the Ministry and the regional director agree on a final list. Biographies of the listed ministers are prepared by the Department of the Ministry and forwarded to the regional director.

5. The regional director presents the recommended list of candidates to the pulpit committee. He helps the committee in its plans to interview, evaluate, and arrange for the candidates to be heard. If possible, the pulpit committee should hear all candidates in other churches until one is determined as its first choice.

6. After the pulpit committee has decided on one candidate, it arranges for him to visit the church for one week and to preach in it on two Sundays. Directly after the second Sunday, a special meeting of the congregation is held to vote on the candidate.

7. If the candidate is called, the chairman of the pulpit committee notifies the regional director, who sends a notice of settlement to the Department of the Ministry. The church then is removed from the vacant pulpit list.

DEATH PENALTIES CRITICIZED

"Capital punishment laws are administered unevenly," Dr. Robert Raible, minister, declared in a sermon delivered at the First Unitarian Church of Dallas, Texas, and reported in the Dallas *News*.

"The well-to-do murderer — such as Leopold and Loeb — seldom suffers capital punishment," Dr. Raible said. "Those whom our states kill legally are confined almost exclusively to the very poor and friendless, to Negroes and immigrants and the illiterate."

OF THE MINISTERS

Portland, Ore., Ford Lewis installed as associate minister, October 10.

Fairhaven, Mass., Zoltan Nagy installed, November 2.

Billerica, Mass., Charles S. Stephen, Jr., installed, November 2.

Westford, Mass., Virgil E. Murdock ordained and installed, November 9.

Iowa City, Iowa, Khoren Arisian ordained and installed November 9.

Boston, Second Church, John Nicholls Booth installed, November 9.

Cedar Rapids, Iowa, Napoleon W. Lovely installed, November 13.

East Lexington, Mass., Miles R. McKey ordained and installed, November 16.

Torrance, Calif., Richard W. F. Seebode installed, November 30.

Peter A. Baldwin called to *Dighton, Mass.*

Duncan Howlett called to *Washington, D. C.*

Ralph W. Stutzman called to *Springfield, Mass.*

Jack Mendelsohn, Jr., called to *Boston*, Arlington Street Church.

Dr. Raible cited a survey made of five hundred murderers by Professor John Gillon of the University of Wisconsin. He said it indicated that two-thirds of the murderers had an I.Q. of less than seventy.

"If these figures are true, it means that two-thirds of our murderers are incompetents. Those that have murdered once should not be released until a medical panel has certified that they are safe to return to society again," Dr. Raible said.

"In eighteen years, North Carolina put to death 200 murderers, of whom 140 were illiterates," he said.

"How can we tolerate capital punishment for murder here in our state, once we know that it is meted out only to the poor and illiterate, to the Negro and the immigrant, but almost never to the wealthy murderer?"

PRESIDENTIAL FAMILY: Dr. and Mrs. Joseph Harris form a husband and wife team in the First Unitarian Church of Albany, New York. Dr. Harris, a biochemist at Albany Medical College, is president of the Laymen's League chapter and Mrs. Harris is president of the General Alliance branch. Mrs. Harris also is active in the League of Women Voters and other community activities.

THE LAITY

VERSATILE UNITARIAN AT 81

Lawyer, churchman, educator, and political leader, Dr. Amos L. Taylor, 81, is a Unitarian whose duties and interests are nearly as varied as Unitarianism itself.

Dr. Taylor is a member of the First Church in Belmont, Massachusetts, and has served as its clerk for forty-five years. He practices law in Boston, is a former State Republican Committee chairman, and is president of one of the most unusual liberal arts colleges and law schools in the United States.

The two institutions of which Dr. Taylor is president, the Calvin Coolidge College of Liberal Arts and the Portia Law School, seek to serve students in the Boston area who do not have the means to attend larger, more expensive institutions or who must continue work while taking courses.

Dr. Taylor has been associated with the schools twenty years, originally as trustee and vice-president.

Describing the institutions, Dr. Taylor said, "Our college fills a need not covered by any other college or school in greater Boston. We take day students, evening students, and special students, and use our best endeavors to assist pupils generally who are without means and have financial difficulties."

Originally incorporated as a law school for women in 1919, the college of liberal arts was added in 1934. Dr. Taylor, after many years experience as a board member, was appointed president in 1952, at the age of 75.

NINE NEW ALLIANCE BRANCHES

Nine new branches joined the General Alliance of Unitarian and Other Liberal Christian Women during the Summer and Fall of 1958.

The new branches are in Bakersfield and Carmel, California; Roanoke and Waynesboro, Virginia; Sarasota and West Palm Beach, Florida; St. Louis (Eliot Chapel), Missouri; Lake Forest, Illinois; and Asheville, North Carolina.

A total of 424 local branches were reported by the General Alliance in November.

AWARD TO MARTHA ELIOT

Dr. Martha May Eliot has been awarded the Sedgewick Memorial Medal by the American Public Health Association. The medal is given for "distinguished service in public health."

Dr. Eliot is head of the Department of Maternal and Child Health at the Harvard University School of Public Health. She is a former head of the United States Children's Bureau and served the World Health Organization from 1949 to 1951 as assistant director. She is a sister of the late Dr. Frederick May Eliot, who was president of the American Unitarian Association.

DR. SENN TOURS RUSSIA

Dr. Milton J. E. Senn, former member of the board of directors of the American Unitarian Association, toured the Soviet Union on a study of Russian child health and rearing practices during the early Fall. He was chosen for the trip by the United States Children's Bureau.

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

WASHINGTON, D. C. — As the lucky senators are getting settled in the magnificent new Senate Office Building (where there has been real confusion because some senators who were ticketed for the new space were not re-elected) and congressmen view with despair the slow, enormous excavation that must precede the erection of *their* new, "new" House Office Building — the House already has two office buildings — Congress convenes in a state of excitement.

The Democratic majorities in both houses almost assure some kind of Democratic party program. The old line-up was 49 Democrats and 47 Republicans in the Senate; it is now 62 to 34, excluding Alaska. In the House, the old count was 235 Democrats and 200 Republicans, for the 86th Congress it is 282 to 153, without Alaska. The question posed for the Democrats is whether they will inaugurate a northern liberal Democratic legislative program or play it safe for 1960 and take the middle of the road. If they do the latter, it will be to placate the southern Democrats in the hope of keeping them in the party through the 1960 presidential campaign.

There are two reasons to believe that the northern liberal Democrats will not be too tolerant to the chief southern Democratic bloc. First, there are southern liberal Democrats who do not wish to be tarred with the Faubus brush; and second, there are liberal Republicans who will go along with a liberal legislative program.

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She is Washington representative of the Unitarian Fellowship for Social Justice.

Rule XXII may be modified

Two straws are in the wind. The first is the immediate drive to revise Rule XXII, that much-battered legislative gimmick which permits non-stop senators to filibuster.

Senator Paul Douglas says, "It is my contention that while we have been dismayed at events in Little Rock, the biggest rock of all to civil rights — Rule XXII — has been given an electoral push toward being dislodged and this will be the first order of business by us in the United States Senate."

This will be a bi-partisan move. Senator Humphrey joins Senator Douglas for the Democrats and the Republicans are Senator Javits and Senator Case. Even Senator Richard Russell of Georgia has mournfully admitted that he believes the rule will be modified — but not much, if he can stop it.

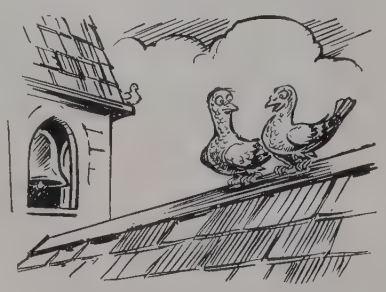
As Rule XXII stands, two-thirds of the senators must vote in favor of shutting off debate. The change being asked is to require only a majority vote, or fifty affirmative votes from the new Senate total of ninety-eight members. The first hurdle is to establish the explicit right of the Senate to make its own rules when each Congress convenes. That long has been established practice in the House.

J. Ray Shute, president of the Unitarian Fellowship for Social Justice, has joined leaders of other national organizations who plan strategy in the National Leadership Conference on Civil Rights in a letter to Senator Lyndon Johnson and Senator Everett Dirksen, majority and minority leaders, urging them to co-operate.

When the rule is changed, and we firmly believe it will be, the green light will flash for important new civil rights legislation. Most significant will be a law giving the attorney general the right to intervene directly in a local situation when a citizen claims his right to vote has been denied. Now the appeals must be channeled through state courts.

Foreign policy

The second straw is the forthright speech made by a Unitarian, Senator Joseph Clark, to the Foreign Policy Association. He urged that the Secretary of State, John Foster Dulles, be replaced because "he has lost the confidence of many of our allies and many of us in Congress." Senator Clark reminded his audience that a Congress dominated by Democrats should chart a new course on all foreign policy and the Eisenhower doctrine should be repealed. Usually it is not news when a non-administration senator attacks the administration's secretary of state, but in this case Clark probably represents the sentiments of a congressional majority.



"The minister said segregation is for the birds — but we don't want it!"

Senator Lyndon Johnson has accepted with alacrity several assignments in the international field from Secretary Dulles. There is concern on Capitol Hill as to whether that means the senator's presidential dreams are going to rank ahead of his party responsibilities. In the 85th Congress, he complained that the President and secretary by-passed the Senate Foreign Relations Committee. Is Senator Johnson now by-passing the committee and its chairman, Senator Green, as well?

The Republicans and the new Congress

There are some Republicans who will welcome the new liberal strength in the 86th Congress. Those Republican moderates and left-wingers, as they reassess their party and its strengths and weaknesses, point to the immediate past and the policies which brought about the Democratic landslide with the resounding defeat of the conservative wing of the Republican party — excepting Senator Barry Goldwater of Arizona. When asked to explain why the Republicans were routed, they are likely to point to the following facts which may have been in the foreground of the voters' minds as they went to the polls in November:

1. The President was against corruption, and yet he condoned the Goldfine-Adams affair for a long time.
2. The brink of war came too close in Lebanon and in the off-shore islands of Quemoy and Matsu. It was the deluge of mail to the President and the State Department that forced the administration to change its policy.
3. Russia's *Sputnik* startled the people out of their complacency, even as they were confused and frightened by the dangers of radioactive fallout. (Radioactive fallout hit a new high in July and in a few places it exceeded the maximum permissible limit set by the National Committee on Radiation Protection.) No clear policy was offered by the White House, and the administration suffered automatically.
4. An unemployed worker cannot be told that there is no recession, nor can he later be told that the recession is over while he is still unemployed and believes the government is responsible for inflation.
5. Finally, while America still likes Ike as a human being, America does not like to have its President on the golf course when schools are being bombed and delegations such as that headed by Harry Belafonte and the National Council of Negro Women are refused a presidential hearing.

The Senate and the professor

Fourteen members of the Senate come here from university posts. They include three new senators — Eugene McCarthy of Minnesota, who taught economics and sociology at St. Thomas College in St. Paul; Gale McGee of Wyoming, history professor at Wyoming University; and Jennings Randolph of West Virginia, who taught at Davis and Elkins College and Southeastern University.

PUBLICATIONS COMMITTEE: Members of the Council of Liberal Churches (Universalist-Unitarian), Inc., publications committee for 1958/59 are shown above. They are (left to right) Dr. Richard M. Steiner, Portland, Oregon; the Rev. Raymond C. Hopkins, newly elected presiding officer of the CLC and minister in Brockton, Massachusetts; and Dr. Clinton L. Scott, Tampa, Florida.

RELIGIOUS EDUCATION

CAPITAL 'EYE' FOR CLC

The appointment of a Washington representative for liberal religious groups was authorized during the annual meeting of the Council of Liberal Churches (Universalist-Unitarian), Inc.

The representative will serve the American Unitarian Association, the Universalist Church of America, and the CLC through the Department of Adult Programs of the CLC.

The Rev. Raymond C. Hopkins, Brockton, Massachusetts, was elected presiding officer of the CLC at its annual meeting. Mrs. Benjamin B. Hersey, Medford, Massachusetts, was re-elected secretary, and Nathaniel L. Harris, Boston, Massachusetts, was re-elected treasurer.

Roland W. Burbank, Canaan, New Hampshire; Prof. Kingsbury Badger, South Weymouth, Massachusetts; and the Rev. William W. Lewis, Arlington, Massachusetts, were elected members of the CLC board of administrators.

The Rev. J. Harold Hadley, Framingham Centre, Massachusetts, is a new Unitarian member of the CLC. He was appointed to serve until 1959 to complete the unexpired term of President Nils Wessel of Tufts University.

The 1959 annual meeting of the CLC will be held November 2 and 3 in Syracuse, New York.

CHURCH SCHOOL ROLLS SOAR

During the past ten years, Unitarian church schools have grown nearly three times as fast as the adult denomination.

While there has been a 56 per cent rise in adult membership since 1947, church schools during the same period have gained 154 per cent.

Figures released by the Department of Extension, American Unitarian Association, indicate that the greatest increase in church school membership occurred between April, 1957 and April, 1958. Membership increased 23.3 per cent that year.

While adult membership increase has been steady during the ten-year period, church school increase has tended to be more erratic. There was, for example, a jump from 6.7 per cent to 14 per cent increase between 1956 and 1957.

A total of 111,407 adults and 59,032 children were listed for 1958.

BEACON SERIES BOOKS ADDED

Four new books are being written for inclusion in the "Beacon Series in Religious Education." Revised versions of four other books will have been added to the curriculum by the Fall of 1959.

The additions to the curriculum will be designed as guides and resource books for parents and teachers. Dr. Lucile H. Lindberg is writing a guide for teachers of fourth, fifth, and sixth grade children. Dr. Dorothy Spoerl is compiling a resource book for teachers of stories dealing with community relations problems. Mrs. Edith Hunter is writing a book on primary worship. Dr. Elizabeth Manwell and Dr. Barbara P. Griggs are writing a book for expectant parents and parents of newly-born infants interpreting fundamentals of early child development, giving special attention to religious development.

Newly revised books in the Beacon curriculum include *The Drama of Ancient Israel* and *Beginnings: Earth, Sky, Life, Death.* The latter is a combined edition of *Beginnings of Earth and Sky* and *Beginnings of Life and Death.* Stories were added for the new edition, with new illustrations of photographs, and drawings by Gobin Stair.

The three volumes of *Martin and Judy* are being revised and will be published in September. The revised edition will contain new drawings by Lydia Breed.

Animal Babies has been revised and will appear in a new format, with new illustrations by Kurt Wiese, in February.

FIELD TRIPS INCLUDE HAWAII

South, Midwest, West Coast, and Hawaii — all are being visited in January by field workers of the Council of Liberal Churches (Universalist-Unitarian), Inc.

The Rev. Edna P. Bruner, associate director of the Division of Education of the CLC is traveling in the South. Until March, she will be working with churches in states along the Atlantic seaboard.

Miss Frances W. Wood, also associate director of the division, will be traveling throughout the Midwest. Her trip will begin January 5 and end March 3. She will visit Unitarian and Universalist churches in Michigan, Illinois, Wisconsin, Indiana, and Ohio.

Dr. Ernest W. Kuebler, director of the division, will travel to the West Coast and Honolulu, Hawaii. In addition to his work in churches, Dr. Kuebler will deliver lectures in colleges and universities across the United States. His visit to Honolulu will be the first a member of the CLC staff has made to the Unitarian church there.

IDEAS, NOT HISTORY

Ideas from more than seventy-five men and women were combined in *An Introduction to Unitarianism,* released in December by the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian), Inc. It is the first to be released of *Beacon Twenty-Five,* a new series of adult courses.

The text, prepared by the Rev. Paul Carnes, Buffalo, New York, is accompanied by eight tape recordings, a discussion guide, and other aids for adult groups.

The course has been designed for eight discussion sessions. It offers an approach to Unitarianism through ideas rather than history.

The Department of Adult Programs reported that 220 subscriptions to *Beacon Twenty-Five* had been received in November.

PUPILS ARE 'FOSTER PARENTS'

Members of the church school in the East Shore Unitarian Church, Bellevue, Washington, are "foster parents" of a young Greek girl.

Older children in the school have carried out the program by writing letters, sending money, clothing, and other items to their "foster daughter," Christiana Kourafa.

LENTEN MANUAL READY

Indictments and Invitations, a lenten manual for 1959, has been published by the Council of Liberal Churches (Universalist-Unitarian), Inc. Dr. Robert Cope, professor at Canton Theological School, St. Lawrence University, edited the manual.

Indictments and Invitations may be ordered through the Department of Publications of the American Unitarian Association, 25 Beacon Street, Boston 8, Massachusetts.

ANTHEMS FOR JUNIOR CHOIRS

Simple Gifts, an anthem collection for junior choirs, has been published by the Council of Liberal Churches (Universalist-Unitarian), Inc. It was collected and edited by the Rev. Christopher Moore, a Unitarian minister who is a graduate student at the University of Chicago.

Conference on peaceful uses of atomic energy offers glimpse of world brotherhood

By HARRY F. SCHULTE

The Second Conference on the Peaceful Uses of Atomic Energy was held in Geneva, Switzerland, September 1 to 13, 1958. As a Unitarian participating in the meeting, I find it hard to say that there was any particular item of specific interest to Unitarians in the conference. Yet basically, the idea behind the conference was one which Unitarians have sponsored and backed for many years.

The belief in world co-operation for peaceful purposes has been expressed repeatedly in resolutions adopted at our annual meetings. The second conference represents a second step in this direction. To one who did not attend the first meeting in 1955, the experience of discussing problems of mutual scientific interest with people from many nations was truly exhilarating — a faint hint of what things might be like if we learned to behave like real human beings. It meant a genuine, even if temporary, pushing back of the curtain of fear and suspicion.

I would not want to imply that everything was ideal and the entire meeting was conducted in an atmosphere of sweetness and light. We were still gloating over the superiority of our exhibits to those of the Russians, and we suspected that they might be stretching the truth in claiming certain advances. The breakdown of communications between East and West is in need of further repair. In a scientific conference, however, there is a limitation on what any nation may claim since reported advances in knowledge can be checked in any laboratory.

Harry F. Schulte, an industrial hygiene engineer employed by the Scientific Laboratory, Los Alamos, New Mexico, was a member of the United States delegation to the Second Conference on the Peaceful Uses of Atomic Energy at Geneva, Switzerland, where he presented a paper of which he was co-author. He was among the founders of the Unitarian Fellowship of Los Alamos and its chairman for three years. He also is a former member of All Souls' Unitarian Church, Kansas City, Missouri.

Five thousand delegates attend

The size of the conference was inspiring because it was an indication that the nations of the world considered it very important. However, with more than 5,000 delegates present, technical and administrative problems were great. Housing such a number, plus exhibitors and visitors, was nearly impossible, and many delegates were lodged as far away as Lausanne and Evian, more than 35 miles away.

A tremendous effort on the part of representatives of numerous nations went into the organization of the conference. Much of the work of arranging sessions was carried out by the Scientific Secretaries, a group of high level scientists from many nations who began working together in Geneva months in advance. From talking to several of the men, I learned that genuine international co-operation took place in the preparatory work.

In addition to the regular sessions for presentation of scientific papers, informal evening sessions on specific subjects were arranged from time to time, and they were well attended. They provided more opportunity for discussion and exchange of information, but the number and range of such sessions necessarily were limited. Evening lectures were delivered by a number of outstanding scientists, such as Werner Heisenburg and Sir John Cockroft. The University of Geneva also arranged an excellent series of public lectures and discussions on "Man and the Atom," which should have been of real interest to Unitarians, but the writer speaks and understands only English and none of the available lectures were in English.

The exhibits were an integral part of the conference and were housed in a temporary building erected adjacent to the *Palais des Nations*. The fact that most struck me after visiting the exhibits was that nuclear research is being carried out on a high plane in so many countries. Spain, Hungary, India, Czechoslovakia, Argentina, Switzerland, Belgium, and many others presented excellent exhibits.

The next major fact was the outstanding excellence of the American exhibit. This went much beyond mere size, which was far greater than that of any other country. It was well organized and provided with well-trained — and beautiful — guides who spoke all the languages of the conference.

Most of the American exhibits were not mere models and charts, but working equipment. A complete reactor was assembled, used, and disassembled during the conference. A radiochemical laboratory was used by scientists carrying out actual experiments. A health and safety laboratory checked radiation levels and waste products on all the working equipment. A whole body counter did actual counts on thousands of spectators. The fusion exhibit consisted largely of working machines brought directly out of American laboratories.

Other countries providing large and well-planned exhibits included Russia, Britain, France, and Canada — it is impossible to name them all. The Russians were handicapped at first by having most of their explanatory signs only in Russian and by having few English-speaking guides. As the conference went on, more and more English signs appeared at the Russian exhibits. Real friendliness was an outstanding characteristic of the exhibit personnel of all nations.

In a large building in downtown Geneva, a commercial exhibit of products and equipment relating to atomic energy was on display. Again, the large countries and large companies had large exhibits. There, however, many smaller countries which specialize in precision machine work had excellent equipment on display — especially the Swiss, Belgians, and Germans. The British and French commercial exhibits were noteworthy.

To the writer, the primary objective of the conference was not for one nation to show its superiority to another but rather to establish contacts among individuals of all nations. Through such contacts, information could continue to flow after the conference ended, and the entire world would be the better for it. In that respect, the conference was only partly successful, for very size was a hindrance to its accomplishment. The delegates were so scattered about Geneva and beyond that it was difficult for those having common interests to meet outside the conference hours. The regular program was so crowded with papers that there was little opportunity for discussion there.

Above all, there was still the language barrier. Few of the Russians spoke English, and fewer still of the Americans spoke Russian. Many Americans, like myself, spoke only English and experienced continuous frustration in the face of the best will in the world. The informal sessions accomplished much toward a personal exchange of ideas, but they were limited in scope. Individuals who had met at previous conferences renewed acquaintance and made progress in understanding.

Glimpse of world brotherhood

Despite all the difficulties, there was a tantalizing glimpse of what a world of human brotherhood might be like. To a Unitarian, that is a solid accomplishment. As did many of the other delegates, I visited laboratories in France and England before returning home and there renewed acquaintanceships formed at the Geneva conference. To me, personally, these and other personal contacts represent the real value of the Second Conference on the Peaceful Uses of Atomic Energy.

An outstanding event for the writer was an evening spent in the home of Dr. Henry Babel, who is doing so much to revive liberal religion in Geneva (see *The Unitarian Register*, August 1958). Discussing the similar problems of liberalism everywhere with Dr. Babel was a source of inspiration.

One wonders how many Unitarians there were at the conference, but there is no way of knowing this. Of the representatives attending from Los Alamos, six were associated with the comparatively small Los Alamos Unitarian Fellowship. The total number present must have been quite large.

Open forum

(Continued from page 3)

The acid test for any religious or social movement is found in its effect upon the people as individuals. If it creates within them a deep sense of soul satisfaction and moral integrity, then it may be highly regarded indeed. But if, beyond this, it impels them into an unremitting conviction of personal responsibility for its sponsorship, then one can be sure of its place in the sun. This is the sort of thing that has made the teachings of Jesus so extraordinary a force despite the constant interposition of dogma makers. This, and only this, is the acid test that can prove to the world that Unitarianism really contains the answers that men seek — VERNER C. AURELL, *Arlington, Va.*

Little relation seen in Zionism, Judaism

To the Register:

In the October *Register* you quoted Karl M. Chworowsky's sermon, defending Zionism, which was printed in the *Congressional Record.*

If we take Mr. Chworowsky's challenge and attempt to study the whole pattern of Jewish history, I am sure that we will find modern political Zionism as an aberration, and not as an ornament, of the Jewish tradition.

Judaism is the charter member of a family of prophetic, creedless religions. The idea of a church, congregational in polity, and separate from the state, originated during the Babylonian captivity. It was held by the Jews as members of a universal religion, living in all parts of the ancient world. It is sustained today, in almost every country of the free world.

Zionism is a recent movement of a political rather than a religious nature. It is concerned with citizenship, and not with faith and morals. It holds that all Jews are citizens of a state whose homeland is in Israel, regardless of their residence or religious beliefs. But all the Jews I know consider Judaism to be their religion, and the United States their homeland.

It is regrettable that Mr. Chworowsky joins those who attempt to dismember a lofty tradition and a religion of universal values, for a bit of temporal political power. I can see no relation between a liberal religion's vision of a world of justice and morality, and the Zionist dream of political power in the hands of a Jewish state. — ROGER FEINSTEIN, *Pelham, N. Y.*

Is dictionary infallible in definition of God?

To the Register:

I must confess I do not know whether to be astonished or distressed at those letters to the *Register* during the last year or so in which the position has been taken that we Unitarians have no right to a definition of God differing from the majority or from the dictionary.

These people seem to believe that dictionary definitions are infallible. But how can we, having rejected the infallibility of the Bible long ago, accept any other book as infallible? The editors of dictionaries do not themselves make any such claim. Dictionary definitions of philosophical words are much simplified, and necessarily so, as volumes could be written on them.

Insistence that a majority definition of God, or any other ideological word, is necessarily right, strikes deadly blows against the right to non-conformity. Defining God in ways different from the majority is not something new, as these people seem to think, but represents a process which has been going on since mankind began having ideas about religion. Among those who have defined God in ways other than those of the majority among whom they lived have been such thinkers as Socrates, Spinoza, Paine, Jefferson, Whitehead, John Dewey, and Gandhi. Changes in definitions and disagreements about definitions are among the chief factors in the development and history of ideas.

As for these people saying they are disappointed in the Unitarian church, I am afraid they were not looking for a church with freedom and diversity of belief. What they really seem to want is a monolithic church in which everyone agrees with their own views, in other words, a sort of inverted orthodoxy of the religious left. — FRANK E. DOHERTY, *Chicago, Ill.*

Did God play favorites sending His 'only son'?

To the Register:

May the lack of astronomical knowledge have had some influence on shaping religious beliefs?

The ancients who built up the belief in Jesus as the only begotten son of God apparently believed that ours was the only populated planet in the universe. They did not know that every so-called star is a vastly distant sun. But if they had known, and if they had believed that ours is not the only sun supplying life giving heat and light to one or more populated planets, what then?

Those ancient founders of religious beliefs said God is fair, just, impartial, and helpful to all. If they had had a reasonable belief in other populated worlds, would they not have rated God as playing favorites by sending "Jesus Christ, His only begotten son," to our world and neglecting the other world populations in the unlimited universe? Or were those ancients mistaken both as to the son and the universe? — GABRIEL LUNDY, *Brookings, S.D.*

Quotation cited to clarify papal view of democracy

To the Register:

In the October *Register,* C. P. Stevens states, "No pope has ever been known to give even a mild expression of approval to democracy."

Pius XII, as quoted by *Time* in the October 20 issue, said, "So far-reaching and decisive has the activity of the state become in modern times that a democratic form of government is considered by many today to be a natural postulate of reason itself." — ALISON MURPHY MATHEWS, *Olympia, Wash.*

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NECROLOGY

J. ADAMS PUFFER

J. Adams Puffer was born in 1872 in Harrington, Maine. He received an A.B. degree from Wesleyan University in 1896 and an S.T.B. from Boston University School of Theology, 1900. He later studied at Clark University.

Mr. Puffer was ordained to the Unitarian ministry in 1907 at Gardner, Massachusetts, where he served as minister two years. He also served Unitarian churches in Needham, Massachusetts, and Keokuk, Iowa.

From 1902 to 1905, he had been principal of the Massachusetts Industrial School in Westboro. He spent the last forty years of his life in Berlin, Massachusetts, where, in his later years, he devoted a part of his time to raising chrysanthemums for market.

For many years he lectured widely on vocational problems, and he wrote a number of books in this field; among them, *The Boy and his Gang* was best known.

Mr. Puffer married Emily Hope Rice, who survives him. He leaves also a son, Stanwood A., of Stratham, N. H., and three daughters, Mrs. Harry Knowlton of Peekskill, N. Y., Dr. Ruth Rice Puffer of Washington, D. C., and Mrs. Harris G. Field of Berlin.

Mr. Puffer was individualistic and nonconformist in his thinking. He kept up his interest in passing affairs. He had severe ethical standards and kept his faith that men of good will can achieve worthy goals.

D.M.W.

HOWARD POLAKOW

Howard Polakow applied for the Unitarian ministry in 1954 from a background of training in the Institute of Religious Science, where he received the degrees of B.R.S. and M.R.S. in 1947, and of pastorates in the Churches of Religious Science at Dallas (1949-51) and McAllen, Texas (1951).

Mr. Polakow had been ordained by the Dallas church in 1950. He was advised to take an additional year of study in a Unitarian seminary and attended Meadville Theological School in Chicago in 1954-55. The ministerial fellowship committee granted him fellowship in June 1955.

He then served the Somerville (Massachusetts) Unitarian Church faithfully and well for three years (1955-58) before his unfortunate death in July 1958 following a prolonged illness. He made many loyal friends among his parishioners as well as his fellow ministers in the vicinity and earned their respect and regard.

He is survived by his wife, Romona Stevens Polakow, and three children born in 1936, 1942, and 1944.

R.B.J.

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In the period 1940-53, per capita alcoholism among adults in the U. S. increased 44 per cent. For the years 1954-56, the nation-wide increase was 8.5 per cent over the 1953 level.
— KELLER and EFRON, *Yale University Center of Alcohol Studies*
The 24 states with the highest rates of alcoholism are all states which permit the sale of liquor by the drink. The two "dry" states, Oklahoma and Mississippi, are far down the list in incidence of alcoholism. . . . Alcoholism is a social disease, self-invited, and largely contracted and spread in social situations. . . . Practically every case of alcoholism begins in occasional or moderate drinking. . . . Alcohol education in the schools should definitely include instruction in the benefits of abstinence. The only person to whom alcoholism is not a danger is the total abstainer. . . . Sobriety, aversion to drunkenness, the social evils and moral deterioration which accompany alcohol, and the responsibility each of us bears not to further the weakness of a fellow man — these must be taught primarily in the churches and in character-centered organizations. . . .
— WAYNE D. WILLIAMS, Denver, Colo., Attorney, in *The Christian Century*, Nov. 5, 1958
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